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## ABSTRACT

Implementing a Wesleyan Understanding and Appreciation of Holy Communion in a Local Congregation is a study designed to develop and test a model (an adult study series) through which persons in a local congregation might grow in their understanding (knowledge) and appreciation (feeling) of Holy Communion within the double foci of the foundations of John Wesley's theology: the doctrines of justification and sanctification. The context of the study was the Lewistown United Methodist Church in Lewistown, Illinois. The adult study series consisted of meeting once a week for three months.

The background of this study grew out of the expressed needs of the minister and the local congregation. The minister felt a need in his own life to better understand and appreciate Holy Communion in a Wesleyan context. An informal survey was distributed to the congregation asking them to indicate what subjects they would like the minister to preach about during the worship service. Several persons indicated an interest in knowing more about Holy Communion. The minister

decided that the subject needed more time and attention than he could give in a sermon series, therefore, an adult study series was developed.

In this study John Wesley's doctrine of Holy Communion is developed within the concepts of memorial, mystery, participation, and gratitude. Each of these perspectives on Holy Communion is examined within the doctrines of justification and sanctification.

The adult study series employs the non-randomized control group, pre-test - post-test design. Survey questionnaires, multiple choice questionnaires, and interview questionnaires are developed and used as instruments of testing. Volunteers are utilized as members of the Neutral Group, the Control Group, and the Test Group. Test data is collected and compiled. Results, analysis, conclusions, and recommendations are produced.

IMPLEMENTING A WESLEYAN UNDERSTANDING  
AND APPRECIATION OF HOLY COMMUNION  
IN A LOCAL CONGREGATION

BY

MARK KALEY

A proposal for the project-dissertation submitted in  
partial fulfillment of the requirements for the degree of

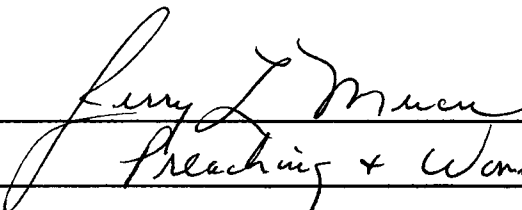
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**AUTHORIZATION**

In presenting this Project/Dissertation in partial fulfillment of the requirements for the D.Min. degree at Asbury Theological Seminary, I agree that the B.L. Fisher Library shall make it freely available for reference and study. I further agree that permission for copying of this Project/Dissertation, in part or in whole, for scholarly purposes may be permitted by the Library. It is understood that copying or publication of this Project/Dissertation for financial gain shall not be allowed without my written permission.

Signed Mark Kalay

## ACKNOWLEDGEMENTS

This has been a long journey, though quite enjoyable. I thank the Lord Jesus Christ for his sustaining grace and the many people who offered a needed word of encouragement, a thoughtful prayer, or other assistance at just the right time to keep me going.

If I were to offer a dedication of this dissertation, as one would a book, I would certainly dedicate this to my family. My beloved Nikki has been a constant source of love and patience throughout these five years. She has spent many prolonged, lonely days caring for our children and also handling various business responsibilities of the pastorate in my absence. She is a true source of inspiration and spiritual strength. I commend our children, Nathan and Braghan, for their understanding and encouragement during this period of study and reflection. A word of thanks is offered to my parents, Jack and Barbara Kaley, for their financial and prayer support and also to my wife's parents, Sid and Helen Rotz, for their backing and concern.

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The faculty and staff of Asbury Theological Seminary have done everything possible to facilitate this process. Specific gratitude is extended to the one who made the successful completion possible Dr. Jerry Mercer, my advisor, who has shown exceeding patience complimented by his excellent suggestions and guidance.

## Chapter 1

### Introduction

#### I. The Nature and Scope of the Project-Dissertation

##### Statement of the Purpose

The purpose of this project is to develop and test a model (an adult study series) through which persons in a local congregation might grow in their understanding (knowledge) and appreciation (feeling) of Holy Communion within the double foci of the foundation of John Wesley's theology: the doctrines of justification and sanctification. The project will consist of meeting once a week for three months with an adult study class at the Lewistown United Methodist Church, Lewistown, Illinois where I am pastor.

##### Hypothesis

Through involvement in the planned adult study class, members of the local congregation will grow in their understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude within John Wesley's interpretation of the Christian doctrines of justification

and sanctification. The hypothesis will be evaluated by pre-test - post-test multiple choice and interview questionnaires.

#### Questions to be Answered

What are the biblical, historical, and theological roots of John Wesley's interpretation of the doctrines of justification and sanctification?

What are the biblical, historical, and theological roots of John Wesley's interpretation of Holy Communion as memorial, mystery, participation, and gratitude?

How does John Wesley incorporate his interpretation of Holy Communion as memorial, mystery, participation, and gratitude within his interpretation of the doctrines of justification and sanctification?

Does participation in an adult study class improve a person's understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude within a Wesleyan interpretation of the doctrines of justification and sanctification?

### Significance of the Study

From 1982 to 1987, I served on staff at a large downtown United Methodist Church. It had experienced rapid growth in the three years prior to my appointment and it continued to grow at a quick pace. I was troubled, however, by one unusual phenomenon: each time the Eucharist was served (about 6 times a year) the worship attendance would drop from around 1200 to around 1050. It did not seem to matter whether or not it was announced in the newsletter or bulletin, because the drop in attendance was still the same. It also did not seem to matter what time of year or what Sunday of the month the sacrament was served.

I spoke with a minister on staff at an equally large Missouri Synod Lutheran Church located two blocks away and asked him about his worship attendance. He said his situation was almost the opposite. Whenever the Eucharist was served in his church, there was a significant increase in worship attendance. I began to wonder why there was such a disparity between the two churches concerning Holy Communion, although I did not pursue it further until I was appointed to the Lewistown United Methodist Church in June of 1987. In Lewistown I began to notice the same pattern that I had found in my previous appointment, only

to a lesser degree. Whenever the sacrament was served, the worship attendance experienced a drop.

In September of 1987 during the worship services, I asked for members of the congregation to jot down on the attendance pads various subjects they wanted the pastor to elaborate on either in a sermon or in a study class setting. As a result of this informal survey, I preached sermons on five of the requests in November 1987.

Several persons had indicated an interest in knowing more about the sacrament of Holy Communion. I felt this subject needed more time and attention than what I could offer in a twenty minute sermon. This planned adult study series thus has its origin in the expressed needs of the local congregation.

The Lewistown United Methodist Church (368 members) practices various outward forms of celebrating Holy Communion (i.e. in the pews, at the altar, and in a circle). However, I anticipate a deeper understanding and appreciation of the sacrament for the church members through the implementation of an adult study class.



Evidence for the effectiveness of this project will be demonstrated by the following criteria:

1. Those who more fully understand and appreciate Holy Communion in the Wesleyan tradition will desire that others be instructed in a similar way to preserve the sacrament in the corporate memory of the local congregation.
2. Those who more fully understand and appreciate Holy Communion in the Wesleyan tradition will desire to commune more frequently.
3. Those who more fully understand and appreciate Holy Communion in the Wesleyan tradition will express more gratitude and thanksgiving for the privilege of partaking together in this sacrament.

Although this project is limited to a three month involvement, it is assumed that repeating the class for other church members in successive years could greatly enhance the sacrament's place in the faith experience of the local congregation. In addition, fine tuning, updating, and expanding the study series into a one, two, or three year program could also be a result of this project.

Benefits to the Pastor:

A. Why will the study be of value to me?

1. The pastor will gain new or additional insights into the following areas:
  - a) The biblical, historical, and theological roots of John Wesley's interpretation of the doctrines of justification and sanctification.
  - b) The biblical, historical, and theological roots of John Wesley's interpretation of Holy Communion as memorial, mystery, participation, and gratitude.
  - c) The incorporation of John Wesley's interpretation of memorial, mystery, participation, and gratitude within his interpretation of the Christian doctrines of justification and sanctification.
2. The pastor will be involved in the instruction of several members of the congregation.
3. The pastor might possibly use this instruction in any other church he serves.
4. The pastor will have gained insight from working with the Congregational Reflection Group on the

development, implementation, and evaluation of the project.

B. How will it contribute to the practice of ministry?

The pastor will be actively involved in the faith development of the local congregation. Through extensive research in preparation for the planned adult study series, the pastor will be better able to incorporate this understanding and appreciation of Holy Communion into the sacramental life of the local congregation.

C. How will it benefit the local church?

1. The local church will benefit spiritually by having persons who have broadened their understanding and appreciation of John Wesley's interpretation of the doctrines of justification and sanctification.
2. These church members will have grown in their relationship with Christ.
3. These church members will have shared portions of what they have learned in the class with other members of the congregation, hopefully motivating others to take part in a future class.

4. The local church will benefit historically and theologically by having persons who have broadened their understanding and appreciation of Holy Communion in the Wesleyan tradition.
5. The church members will be better able to articulate more clearly and concretely the role of Holy Communion in the history and theology of the United Methodist denomination.

D. Description of my contextual setting.

This project should work in my contextual setting because:

1. There was an expressed need mentioned by members of the congregation for elaboration on sacrament of Holy Communion.
2. It will enhance the spiritual growth of the members of the class as they wrestle with the biblical, historical, and theological dimensions of the sacrament in the Wesleyan tradition.
3. We are a United Methodist church and our heritage is linked directly to the Wesleyan tradition.

### Definition of Terms

A. Adult Study Class: The small group of church members who will meet with the pastor once a week for three months. This group will be expected to number at least 3% of the yearly average Sunday morning worship attendance of 170 people.

B. Test Group: The term used to describe the Adult Study Class when referred to for evaluation purposes, especially when contrasted with the Control Group.

C. Control Group: A group of church members who are not part of the Adult Study Class who have agreed to take the same evaluation instruments in order to determine the effectiveness of this project. This group will be expected to number at least 3% of the average Sunday morning worship attendance of 170 people.

### Methods of Research

The project-dissertation will include the following kinds of research:

A. Library Research: Books, periodicals, and other literature will be consulted to consider the biblical, historical and theological roots of John Wesley's interpretation of the doctrines of justification and sanctification and the sacrament of Holy Communion. Also, these source materials will be consulted to prepare the adult study lessons and the survey and interviewing information.

B. Surveys: Two sets of surveys will be given during the implementation of the project. A pre-test survey will be given to the test group and the control group before the adult study class begins its three month investigation. This survey will focus on the cognitive and affective responses to questions related to the hypothesis of this project-dissertation. A post-test survey will be given to the test group and the control group after the adult study class finishes its three month investigation. This survey also will focus on the cognitive and affective responses to the questions related to the hypothesis of this project-dissertation. Both sets of surveys will be developed and implemented by the pastor with input from the Congregational Reflection Group. The questions will be the same for both sets of tests.

C. Interviews: All members of the test group and the control group will complete an interview questionnaire before and after the adult study class. The same interview questions will be used on both occasions. The pastor will develop the interview questions with input from the Congregational Reflection Group. The interview questions will focus on the cognitive and affective responses of the participants.

## II. Methodology

### Plan of Attack

#### A. Foundation/Diagnosis Stages

The foundation for this project will be this proposal, preliminary library research on the subject, and meetings with the following persons: my Spiritual Director, the Congregational Reflection Group, and my faculty advisor.

#### B. Design/Planning Stage

The method for research will be experimental. Paul Leedy says:

"The experimental method deals with the phenomenon of cause and effect. We assess the cause and effect dynamics within a closed system of controlled conditions. Essentially, the basic structure of this methodology is simple. We have two situations. We assess each to establish comparability. Then, we attempt to alter one of these by

introducing into it an extraneous dynamic. We re-evaluate each situation after the intervening attempt at alteration. Whatever change is noticed is presumed to have been caused by the extraneous variable."<sup>1</sup>

Leedy goes on to indicate that a true experimental design contains:

"a greater degree of control and refinement and a greater insurance of both internal and external validity....internal validity is the basic minimum without which any experiment is uninterpretable... External validity asks the question as to how generalizable the experiment is. Of the two types of validity, internal is certainly the more important insofar as the integrity is concerned....randomization<sub>2</sub> is one of the greatest guarantees of validity."<sup>2</sup>

Since the pastor will not be selecting persons for the test group and the control group, the possibility of matched groups is remote. By matched groups I mean groups that are identical in age, theological diversity, socioeconomic diversity, etc.

The pastor will be asking for volunteers from the church for the test group and the control group. Thus, the general design for the project will be the quasi-experimental.

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<sup>1</sup> Paul D. Leedy, Practical Research: Planning and Design, 2d (New York: Macmillan, 1980), p. 167.

<sup>2</sup> Ibid., pp. 169 - 170.



Leedy states:

"Life presents certain situations occasionally where random selection and assignment are not possible. Such experiments, carried on or under conditions where it is not possible to guarantee randomness, must rely upon designs which are called quasi-experimental designs. In such designs, it is imperative that the researcher be thoroughly aware of the specific variables the design fails to control and take these into account in the interpretation of the data."<sup>3</sup>

The specific quasi-experimental design that the pastor will be using is what Leedy calls "the non-randomized control group, pre-test - post-test design."

$$O_1 \rightarrow X \rightarrow O_2$$

$$O_3 \rightarrow - \rightarrow O_4$$

" $O_1$  and  $O_2$  are the two evaluations of the experimental group, before and after its exposure to the experimental variable  $X$ .  $O_3$  and  $O_4$  are the evaluations of the control group."<sup>4</sup>

### Theoretical Framework

The research will focus in three main areas: the biblical, historical, and theological roots of John Wesley's interpretation of the doctrines of justification and sanctification; the biblical, historical, and theological

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<sup>3</sup> Ibid., p. 172.

<sup>4</sup> Ibid., p. 170.

roots of John Wesley's interpretation of Holy Communion as memorial, mystery, participation, and gratitude; and John Wesley's incorporation of Holy Communion as memorial, mystery, participation, and gratitude, within his interpretation of the Christian doctrines of justification and sanctification.

Moreover, the framework for the development of this study is taken from John Wesley's thought extracted from Ole Borgen's book, John Wesley On The Sacraments.<sup>5</sup> I chose justification and sanctification as the two categories in which Holy Communion would be studied. They are foundational principles in Wesley's order of salvation. Borgen says, "Here, in a nutshell, is expressed Wesley's view of ordo salutis: justifying and sanctifying grace is bestowed upon the people; Christ's atonement is the source and foundation of this grace; faith is the enabling gift by which it is applied, and the inner witness of the Holy Spirit confirms God's presence in the believer's heart."<sup>6</sup> Not only are justification and sanctification important precepts in the order of salvation, but they are also crucial in the

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<sup>5</sup>Ole E. Borgen, John Wesley on the Sacraments (Grand Rapids, Michigan: Francis Asbury Press, 1972).

<sup>6</sup>Ibid., p. 118.

discussion of the sacrament as a means of grace. Borgen adds, "As pointed out in the discussion of the sacrament as it is a means of grace, it conveys both forgiveness of sin (justification) and holiness, love of God (sanctification)."<sup>7</sup>

I chose the concepts of Holy Communion as memorial, mystery, participation, and gratitude because they were important dimensions of Wesley's sacramental theology. Wesley viewed the Eucharist as both a sacrament and a sacrifice. Memorial spans both functions. The sacrament as memorial "involves a total and vital worship experience:

...setting before our eyes Christ's death and suffering, and the fact that he sacrificed himself to atone for our sins; that is, the Lord's Supper shows forth Christ's death. God appointed the sacrament, and it was his express design to revive his sufferings and expose them to all our senses as if they were present now. Not only our memory is involved, but our senses as well."<sup>8</sup>

Concerning memorial as a sacrifice Wesley (with Dr. Dean Brevint) states:

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<sup>7</sup>Ibid., p. 257.

<sup>8</sup>Ibid., p. 88.

"Nevertheless this Sacrifice, which by real oblation was not to be offered more than once is, by a devout and thankful commemoration, to be offered up every day. This is what the Apostle calls, To set forth the death of the Lord; To set it forth as well before the eyes of God His Father, as before the eyes of men... ."9

Within Wesley's framework of *ordo salutis*, the sacraments function as (1) effective signs, (2) effective means of grace, and (3) effective pledges of glory. Effective means of grace are linked to the application and the appropriation of the atonement which is detailed by Borgen. An important dimension of the atonement for Wesley was mystery. For Wesley, the center of mystery in the atonement was that Christ has died once for all and for all people, and yet it remains an eternal sacrifice. In the Lord's Supper the worshipper "...is not only put in mind of the Great Sacrifice made for his Sins but likewise hath it Actually Communicated to him for his Pardon and Reconciliation to GOD."10

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<sup>9</sup>Ibid., p. 241.

<sup>10</sup>Ibid., p. 187.

Borgen claims, "In Wesley's sacramental system there is no place for 'offering' Christ's sacrifice by itself, whether as a meritorious act or not...the intercessory work of Christ is seen as always presenting himself before the Father with his people."<sup>11</sup> Participation is an important dimension in the celebration of the Eucharist. It is linked with a commemorative sacrifice (our response in giving ourselves in the sacrifice of Christ whereby we have access to God) and an enabling grace (only as we receive Christ's sacrifice can we offer it back to God).

Wesley often referred to the Eucharist as a sacrifice of thanksgiving. In his Journal he logged on January 5, 1745: "On Sunday, several of our friends from Wales...joined with us in the great sacrifice of thanksgiving."<sup>12</sup> On another occasion Wesley records, "About twenty of them...desired to join with their elder brethren in the great sacrifice of thanksgiving."<sup>13</sup> Thanksgiving (or gratitude) incorporates for Wesley the offering of ourselves as a living and joyful sacrifice to Christ.

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<sup>11</sup>Ibid., p. 250.

<sup>12</sup>John Wesley, The Journal of the Rev. John Wesley. ed. Nehemiah Curnock vol. II (New York: Eaton and Mains, 1909), p. 520.

<sup>13</sup>Ibid., vol V., p. 464.

### Control

The basic control is through the use of the Control Group. Leedy explains the importance of this kind of control:

"At the outset, we assume that the forces and dynamics within both groups are equistatic. We begin, as far as possible with matched groups.... they are matched on the basis of x, y, z. The x, y, and z are the qualitative parameters which provide the basis for matching."<sup>14</sup>

Control Group. The control group will consist of active members of the congregation who have volunteered to be in this group. They were members who did not want to be in the test group, but agreed to take the same evaluative instruments as the Test Group in order to determine the effectiveness of the project.

Test Group. The test group are active members of the congregation who will volunteer to be in the adult study series. They will take the same evaluative instruments as the Control Group in order to determine the effectiveness of the project.

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<sup>14</sup>Paul D. Leedy, Practical Research: Planning and Design, p. 172.

Neutral Group. The neutral group are members of the congregation who are not in the Test Group, the Congregational Reflection Group, or the Control Group. These persons will have volunteered to take the participating trial run of the survey and interview questions. This group will be expected to number at least 3% of the average yearly Sunday morning worship attendance of 170 people.

#### Instruments for Testing

Survey Questionnaire. The pastor, with input from the Congregational Reflection Group, will design a pre-test - post-test questionnaire concentrating on the cognitive and affective types of questions relating to the hypothesis of this project-dissertation. After the questionnaire is completed, a pre-test (trial run) will be given to a neutral group to see if the questionnaire needs to be refined before it is given to the Test Group and the Control Group.

Jean Converse and Stanley Presser explain:

"We term it a 'participating' pre-test when the respondents are told that this is a practice run and are asked to explain their reactions and answers. This design opens some doors of information and closes others. It opens the possibility... of asking very detailed probes... (whole question probe) \* 'What did the whole question mean to you? How would you say it?'

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(phrase by phrase probe) * 'What did _____ make
                             you think of?'
(Key word by key word   * 'What was it you had
probe)                   in mind when you said
                        ?' 115
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Interview Questionnaire. The pastor, with input from the Congregational Reflection Group, will design an interview questionnaire. The interview questions will consist of the same number and will focus on the same content as the survey questions, but they will be open-ended rather than multiple choice. This is to ensure that we have not introduced another variable into the project. For example, if there are four questions on the survey questionnaire measuring cognitive responses, then there will be four questions on the interview questionnaire to measure cognitive responses.

The neutral group will take a participating trial run of the interview questionnaire to determine whether or not it needs to be refined. The neutral questionnaire will answer very detailed probes of each question in the survey questionnaire and interview questionnaire.

15 Jean M. Converse and Stanley Presser, Survey Questions: Handcrafting the Standardized Questionnaire (Beverly Hills: Sage Publications, 1986), p. 53.



Multiple Choice Questions. In the survey questionnaire multiple choice questions will be used to measure cognitive or knowledge responses.

Seymour Sudman and Norman M. Bradburn elaborate on the style of multiple choice questions which we will use:

"To the best of your knowledge, how much do the biggest aircraft carriers and supertankers now use the Panama Canal - a great deal, quite a lot, not very much, or not at all?"<sup>16</sup>

A great deal  
Quite a lot  
Not very much  
Not at all  
Don't know

In the survey questionnaire, multiple choice questions will also be used to measure affective responses. Sudman and Bradburn illustrate this style of question in the following example:

"How strongly do you feel the need for daylight savings time all year around? Do you (dis)approve very strongly, pretty strongly, or not too strongly?"<sup>17</sup>

Very strongly  
Pretty strongly  
Not too strongly

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<sup>16</sup> Seymour Sudman and Norman M. Bradburn, Asking Questions (San Francisco: Jossey-Bass, 1983), p. 90.

<sup>17</sup> Ibid., p. 127.

Moderately Open Questions. The type of questions to be used in the interview questionnaire will be "moderately open questions." The main emphasis of these questions will be to probe more deeply into the answers given on the survey questionnaire. Stewart and Cash give the following questions as examples:

"Tell me about your hobbies. What do you know about the foreign operations of Ford Motor Company? How do you think the parks in the city can be improved?"<sup>18</sup>

C. Implementation Phase and Time Line

February 1990: This will be an orientation of the Congregational Reflection Group. Copies of the project-dissertation proposal will be handed out to each member of the group. The pastor will go over the document with the group. The Congregational Reflection Group will meet on two Wednesdays of every month until the completion of the project.

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<sup>18</sup> Charles J. Stewart and William B. Cash, Interviewing: Practices and Principles, 4d (Dubuque, W.C.: Brown Publishers, 1985), p. 80.

March 1990: During this month the pastor will have sent copies of a more refined proposal to his Spiritual Director, the Reverend Barbara Short and to his advisor, Dr. Jerry Mercer. He will have received their comments and will present the Congregational Reflection Group an even more refined document. The Congregational Reflection Group will have had one month to read the original document and they will provide their input to the pastor.

Mid-March 1990: The pastor turns in a very refined document for approval from his advisor, the D. Min. director, and the Dissertation-writing Course professor.

March 1990: The pastor and the Congregational Reflection Group will begin working on the survey questionnaire. Two important factors will be considered in the questionnaire: (1) the cognitive and affective nature of the questions and (2) the hypothesis of the project-dissertation.

April 1990: The pastor will give the completed survey questionnaire to the Congregational Reflection Group for final editing. The pastor and the Congregational Reflection Group will ask for volunteers for the Test Group, the Control Group, and the Neutral Group. The pastor and the Congregational Reflection Group will pre-test (trial run)

the survey questions as soon as a neutral group can be obtained. Each month until the completion of this project-dissertation, the pastor will share his progress in this area.

May 1990: The pastor and the Congregational Reflection Group will review questions and answers of the final trial run with the neutral group and make any necessary revisions. They will begin to formulate the interview questionnaire. The pastor will share lesson plans he has formulated for the class. He will give the completed interview questionnaire to the Congregational Reflection Group for final editing. Also during the month of May, the pastor will pre-test the interview questions with the neutral group. The pastor will share with the Congregational Reflection Group the lesson plans he has made for the Adult Study Class so far.

June 1990: The pastor and the Congregational Reflection Group will review the questions and answers of the trial run with the Neutral Group and make any necessary revisions. Also, during the month of June the Test Group and the Control Group will answer the survey questionnaire and will also complete the interview questionnaire. The pastor and the Congregational Reflection Group will begin

to promote the Adult Study Series which will meet each Sunday morning during July, August, and September of 1990.

July 1990: The Adult Study Class begins.

July 1990: The pastor will share with the Congregational Reflection Group the progress or decline of the study class.

August 1, 1990 Completion of Chapters One through Three of the Project Dissertation.

October 1990: This will be the completion of the Adult Study Series. The pastor will present the complete set of lesson plans to the Congregational Reflection Group for review and feedback. The pastor will share his progress in writing the project-dissertation with the group. During this month, the Test Group and the Control Group will answer the survey questionnaire and will also complete the interview questionnaire.

October 1990: The Congregational Reflection Group will provide feedback on the lesson plans of the Adult Study Series to the pastor.

November 1990: Completion of Chapters Four and Five

November 1990: The Congregational Reflection Group and the pastor will start compiling, graphing, and evaluating the pre-test - post-test answers to the survey

and interview questionnaires. The Congregational Reflection Group and the pastor will continue compiling, graphing, and evaluating the answers to the survey and interview questionnaires.

January 1991: Completion of Chapters Six and Seven

January 1991: Completion of Appendix Section

January 31, 1991: First draft due.

March 1, 1991: Final draft due.

### Evaluation

Evaluation will consist of the following:

1. The use of the various instruments mentioned previously and any other instruments discovered and developed during the course of the project.
2. My observations of the participants during the course of the project.
3. The observations of the Congregational Reflection Group during the course of the project.

### Teaching Format for the Adult Study Series

Informal Course. The Adult Study Class will be an informal course. Malcolm S. Knowles says,

"An informal course has a definite enrollment, with the same people attending through the entire series of meetings. It usually will also have the same leader throughout, although there may be guest lecturers. There is an inherent unity in an informal course, since all the meetings will be related to the same objective."<sup>19</sup>

#### Brief Overview of the Structure for the Class Sessions

July 1, 1990: There will be a brief overview of the 12 week adult study series. The class will then be introduced to the historical person named John Wesley.

July 8, 1990: The class will examine John Wesley's interpretation of the doctrine of justification.

July 15, 1990: John Wesley's interpretation of Holy Communion as memorial will be examined in the context of his interpretation of the doctrine of justification.

July 22, 1990: John Wesley's interpretation of Holy Communion as mystery will be examined in the context of his interpretation of the doctrine of justification.

July 29, 1990: John Wesley's interpretation of Holy Communion as participation will be examined in the context of his interpretation of the doctrine of justification.

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<sup>19</sup> Malcolm S. Knowles, Informal Adult Education (New York: Associated Press, 1950), p. 84.

August 5, 1990: John Wesley's interpretation of Holy Communion as gratitude will be examined in the context of his interpretation of the doctrine of justification.

August 12, 1990: The class will examine John Wesley's interpretation of the doctrine of sanctification.

August 19, 1990: John Wesley's interpretation of Holy Communion as memorial will be examined in the context of his interpretation of the doctrine of sanctification.

August 26, 1990: John Wesley's interpretation of Holy Communion as mystery will be examined in the context of his interpretation of the doctrine of sanctification.

September 2, 1990: John Wesley's interpretation of Holy Communion as participation will be examined in the context of his interpretation of the doctrine of sanctification.

September 9, 1990: John Wesley's interpretation of Holy Communion as gratitude will be examined in the context of his interpretation of the doctrine of sanctification.

September 16, 1990: This class period will be devoted to a final summary; a covenant service; a Communion service; and a time for questions, answers and group discussion.



### Types of Research

#### A. Historical

Library research will be used to consider the primary and secondary historical resources of the sacrament of Holy Communion from the Wesleyan tradition.

#### B. Theological

Library research will be used to investigate the primary and secondary theological sources.

#### C. Biblical

Library research will be used to uncover the primary and secondary biblical sources.

#### D. Educational

Library research will help to provide the foundation for the design and the methods of teaching used in the Adult Study Series.

#### D. Experimental

Survey questionnaires and interview questionnaires will both provide pre-class and post-class tests of the cognitive and affective responses of the Test Group and the Control Group. The Neutral Group will take a trial run test for the purpose of evaluating and refining the questionnaires.

E. Developmental

The Adult Study Series will be the model developed in the project.

F. Explanatory

This model will be followed for relating theory to practice in the project-dissertation.

Utilization of Classical Disciplines as a Theological Basis for the Project

The biblical, historical, and theological works which pertain to a Wesleyan understanding of justification, sanctification, and Holy Communion will be major theoretical bases for the project.

Utilization of Practical Disciplines/Projects/Programs

Survey and interview questionnaires will be used in a pre-test - post-test format. A Neutral Group will take a trial run of the pre-test. The Test Group and the Control Group will take both the pre-test and the post-test. Charts, graphs, and other instruments will be used for evaluation purposes.

### Identification of Resources

Resource persons who will be used are my Spiritual Director, my Faculty Advisor, the Congregational Reflection Group, and members of the Lewistown United Methodist congregation.

The research facilities used will be the Asbury Theological Seminary (the B. L. Fisher Library), the library at Garrett Evangelical Seminary, the library at Lincoln Christian College, and the inter-library loan system.

### Components of the Project and Chapter Titles and Divisions

#### Chapter One - Introduction

This chapter will include a statement of the purpose, a statement of the hypothesis, delineations of sources of information and the period of time involved in project, a theological framework within which the project is to be conducted, chapters and titles, and an annotated bibliography.

#### Chapter Two - The Biblical, Historical, and Theological Roots of John Wesley's Interpretation of the Doctrine of Justification

This chapter will explore the biblical, historical and theological foundations of John Wesley's

interpretation of the doctrine of justification.

Chapter Three - The Biblical, Historical, and Theological Roots of John Wesley's Interpretation of the Doctrine of Sanctification.

This chapter will explore the biblical, historical, and theological foundations of John Wesley's interpretation of the doctrine of sanctification.

Chapter Four - Holy Communion As Memorial, Mystery, Participation, and Gratitude In Wesley's Doctrine of Justification.

This chapter will examine the four main tenets of John Wesley's understanding of Holy Communion. There will be a special emphasis given on how these tenets relate to his doctrine of justification.

Chapter Five - Holy Communion As Memorial, Mystery, Participation, and Gratitude in Wesley's Doctrine of Sanctification.

This chapter will examine the four main tenets of John Wesley's understanding of Holy Communion. There will be a special emphasis given on how these tenets relate to his doctrine of sanctification.

## Chapter Six - The Adult Study Series Experience

This chapter will deal with the issues of Volunteers, Test Group, Control Group, Neutral Group, survey questionnaires, interview questionnaires, and trial runs. It will discuss the nature of the meetings with the Congregational Reflection Group and the Adult Study Group.

## Chapter Seven - Analysis of the Research and the Adult Study Series

In this chapter the hypothesis will be stated, the method will be reviewed, and the discoveries will be described. There will be conclusions drawn and recommendations will be made for the further use of this adult study series method.

## Outlines and Lesson Plans for the Adult Study Series

### Appendix

A Compilation of Responses from the Neutral Group

A Compilation of Responses from the Control Group

A Compilation of Responses from the Test Group

Comparison chart of Pre-tests and Post-tests

Charts and records of other measuring instruments

## ANNOTATED BIBLIOGRAPHY

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It is the first definitive systematic study of John Wesley's theology of the sacraments regarded within the parameters of his greater theological structure.

Bowmer, John C. The Sacrament of the Lord's Supper in Early Methodism. London: Unwin Brothers, Ltd., 1951.

A historical study of the sacramental practice of early Methodism. Especially helpful in understanding the broader background study of the Lord's Supper in the eighteenth century. Limited contribution concerning the theological aspects of Wesley's sacramentalism.

Browning, Robert L. and Roy A. Reed. The Sacraments in Religious Education and Liturgy. Birmingham: Religious Education Press, 1985

Excellent analysis of the sacraments particularly helpful to religious educators and theologians of liturgy. Superb treatment of sign and symbol in sacramentality.

Cannon, William Ragsdale. The Theology of John Wesley. Nashville: Abingdon Press, 1946.

A definitive study of John Wesley's theology emphasizing the doctrine of justification.

Cell, G.C. The Rediscovery of Wesley. New York: Henry Holt and Company, 1935.

An unyielding protest against a misinterpretation of John Wesley. Portrays Wesley theologically as an English Martin Luther separated from John Calvin by only a hair's-breadth.

Chiles, Robert E. Theological Transition in American Methodism, 1790-1935. Nashville: Abingdon Press, 1965.

An excellent systematic investigation into the theological transition of American Methodism focusing on Wesley, Watson, Miley, and Knudson.

Coleman, Robert E. Nothing to Do But To Save Souls. Grand Rapids, Michigan: Francis Asbury Press, 1990.

Contemporary appraisal of Wesley's charge to his ministers.

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Useful resource for developing a standardized questionnaire.

Coppedge, Alan. John Wesley in Theological Debate. Wilmore, Kentucky: Wesley Heritage Press, 1987.

An investigation of Wesley's theology of predestination in relation to his thought and ministry. Particular attention is given to the tension between predestination and perfection. Author also has written a dissertation on Wesley's view of predestination.

Cox, Leo George. John Wesley's Concept of Perfection. Kansas City, Missouri: Beacon Hill Press, 1968.

Examination of Wesley's doctrine of perfection. Tries to answer questions: How a person can be perfect now who is still in this life? How one can be perfect and still be able to grow? How can one know when he or she is perfect?

Curnock, Nehemiah. The Journal of John Wesley. London, Epworth, 1938.

Currently the standard edition of Wesley's journal.

Early Christian Fathers. Philadelphia: The Westminster Press, 1953.

Compilation of the writings of the early church fathers.

Flew, R. Newton. The Idea of Perfection in Christian Theology. London: Oxford University Press, 1934.

A definitive study of the history of the Christian doctrine of perfection from Jesus Christ to Otto Ritschl.

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A comprehensive study of the history of the Christian doctrine of perfection. A significant contribution to holiness literature.

Gonzalez, Justo L. A History of Christian Thought III. Nashville: Abingdon Press, 1985.

A standard work in historical theology beginning with the Protestant Reformation and concluding with the Twentieth Century. Gonzalez is especially adept in his knowledge of original sources and in his broad understanding of historical movements that have influenced Christian thought. His writing style is clear and concise.

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An introduction to John Wesley written for the laity. The book focuses on Wesley's understanding of the 'order of salvation'.

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A systematic statement of some principles and techniques that have been successful in adult education under a variety of circumstances.

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A step by step do-it-yourself research project manual. A useful analysis of the four major methodologies of research design.

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A definitive work on John Wesley's theology emphasizing the doctrine of sanctification. Especially valuable because Lindstrom relies principally upon John Wesley's sermons to define Wesley's interpretation of scriptural Christianity.

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A compilation of the writings of Martin Luther.



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A splendid comprehensive treatment of the development of the doctrine of justification within the western Christian tradition from 1500 to the present day.

Migliore, Daniel E. "The Open Banquet" Princeton Seminary Bulletin, Ns 6, No. 1., 1985.

A commentary on the Lord's Supper advocating that it be an inclusive meal.

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A scholarly study of Wesleyan sacramental theology. The book focuses on the 'Hymns of the Lord's Supper' and John Wesley's extract of Daniel Brevint's 'The Christian Sacrament and Sacrifice'.

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A useful analysis of the principles and techniques of interviewing that can be translated into immediate practice in and out of the classroom.

Sudman, Seymour and Norman M. Bradburn. Asking Questions. San Francisco: Jossey-Bass, 1983.

A survey of the types of questions used on a standardized questionnaire.

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Useful annotations of Wesley's sermons help clarify doctrinal standards of Methodism.

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These together with the standard sermons and the Articles of Religion comprise the historical doctrinal standards of Methodism.

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Contains John Wesley's major contribution to Christian worship, A Collection of Hymns for the Use of People Called Methodists (1780). An excellent theological, literary, and liturgical introduction by Oliver A. Breckenridge.

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The first of seven journal volumes.

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Useful resource in understanding the private early adult life of John Wesley.

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The second of four volumes on Wesley's sermons.

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\_\_\_\_\_. The Works of the Reverend John Wesley, A.M. ed. Thomas Jackson. London: John Mason, 1831.

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\_\_\_\_\_. The Works of the Reverend John Wesley, A.M. Grand Rapids: Zondervan, 1958-1959.

Best available set of Wesley's works available until the bicentennial edition is complete.

\_\_\_\_\_. The Works of the Reverend John Wesley, A.M. New York: J. Emory and B. Waugh, 1831.

An early nineteenth century compilation of Wesley's works.

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An ecumenical analysis of architecture, nonverbal communication, sights and sounds, multimedia and new preaching methods upon worship.

\_\_\_\_\_. Sacraments as God's Self Giving. Nashville: Abingdon Press, 1983.

A comprehensive investigation of the sacraments in mainline Protestantism. Author gives thirty-five proposals for sacramental reform.

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An excellent resource for studying the relationship between worship and ethics.

\_\_\_\_\_. Sunday Dinner. Nashville: The Upper Room, 1981.

Explores the meaning of the Lord's Supper and its significance for the daily lives of Christians.

Wood, A. Skevington. The Burning Heart. Minneapolis, Minnesota: Bethany Fellowship, Inc., 1967.

Extensive look at the making, mission, and message of an evangelist named John Wesley.

## CHAPTER 2

### The Biblical, Historical, and Theological Roots of John Wesley's Interpretation of the Doctrine of Justification

#### Section 1 An Introduction to John Wesley's Quest For Salvation

Martin Luther's "Preface to the Epistle to the Romans," which describes the change that God works in the heart through faith in Christ, presented a stark contrast to John Wesley's doctrine of justification when it was read at a society meeting in Aldersgate on May 24, 1738. Up to that moment in his life, Wesley still had no assurance of his salvation, even though

"he had engaged himself in regular Bible Study and prayer, entered into a small group to seek with others holiness of life, observed frequent attendance at Holy Communion, visited the sick and those in prison, gave generously of his means to the poor and naked, and served as a minister of the Gospel at home and abroad. "...<sup>1</sup>

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<sup>1</sup>Robert E. Coleman, Nothing To Do But To Save Souls (Grand Rapids, Michigan: Francis Asbury Press, 1990), p. 72.

Wesley could not speak of faith as a "...living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times."<sup>2</sup> He did not have that kind of faith. Even as late as the spring of 1738, Wesley was still convinced that the cause of his "uneasiness was unbelief."<sup>3</sup> He was not convinced that justifying faith was the work of the Holy Spirit. He still believed, even though not nearly as much as earlier in his life, that salvation was God's gift for a good life.

Thus, a personal experience of salvation was the pilgrimage of John Wesley's life. All of his thinking, his actions, and his entire lifestyle were centered around this one goal. John Wesley's Aldersgate Experience on May 24, 1738 was undoubtedly the pivotal, epochal moment of his salvation journey:

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<sup>2</sup>Martin Luther, Works of Martin Luther, vol. 6 (Philadelphia: Muhlenberg, 1932), p. 450.

<sup>3</sup>John Wesley, The Works of John Wesley: Journals and Diaries, I, 1735-1738, ed. W. Reginald Wald and Richard P. Heitzenrater, vol. 18 (Nashville: Abingdon Press, 1988) p. 247.

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away my sins, even mine, and save me from the law of sin and death."<sup>4</sup>

It was at Aldersgate that Wesley openly confessed that he trusted in Christ alone for salvation. Dr. Albert Outler contends that Wesley had:

"a succession of climatic experiences strung out over the entire year of 1738...(and) the end product of this series of conversions was a radical shift in his self-understanding of 'the order of salvation' - away from holy living as a pre-condition to saving faith, to faith itself as the threshold of any valid experience of true holiness."<sup>5</sup>

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<sup>4</sup>Ibid., pp. 249-250.

<sup>5</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol. 1 (Nashville: Abingdon Press, 1984), pp. 4-5.



However, scholars Irvonwy Morgan, Maldwyn Edwards, Rupert Davies, Martin Schmidt and A. Skevington Wood consider Aldersgate to be "the conversion"<sup>6</sup> of John Wesley.

Whether Aldersgate was for Wesley the moment of justifying, saving faith or the moment of sanctifying assurance no one can be sure, nevertheless, Aldersgate was the watershed, transforming incident in Wesley's life and ministry and to equate it with any other experience he had before or after is to diminish its uniqueness.

## Section 2

### The Anglican Influence Upon John Wesley's Doctrine of Justification

When we speak about John Wesley's opinion on the doctrine of justification we should recognize, the shift in Wesley's thought from works (sanctification) as a precursor to reward (justification) toward reward first, then works. Born and raised in an Anglican home, although his mother had been reared in the home of a dissenter and had subsequently reasoned her way back into the

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<sup>6</sup>A. Skevington Wood, The Burning Heart (Minneapolis, Minnesota: Bethany Fellowship, Inc., 1967), p. 68.

Established Church, Wesley was absorbed in the teachings of that tradition, especially considering the Anglican orthodoxy of his father Samuel.

The nature of Anglican theology on the eve of the eighteenth-century was "in a peculiar sense the product of history."<sup>7</sup> It had its birth in the intellectual and spiritual expression of a new church both English and Catholic, both national and universal. Over the years it had grown weak and impotent due to internal quarrelling and dissention. Later it recovered to become an alive and vigorous Church once again. It was closely aligned to the spiritual and political barometer of national life. Anglicanism now found itself lodged between the extremes of Protestantism and Catholicism. Moreover, it found itself struggling to be a positive affirmation of scriptural Christianity in the face of the rationalistic and deistic philosophies that dominated the intellectual climate.

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<sup>7</sup>William Ragsdale Cannon, The Theology of John Wesley (Nashville: Abingdon Press, 1946), p. 31.

Concerning the doctrine of justification, William Cannon suggests that its foundation within the Anglican church "was laid as far back as 1586,"<sup>8</sup> when Richard Hooker delivered his sermon entitled "A Learned Discourse of Justification, Works, and How the Foundation of Faith Is Overthrown."<sup>9</sup> Hooker agrees with the Church of Rome that justification is an act of God made possible through the merits of Jesus Christ, however, he disagrees with Rome's position that justifying righteousness can be "increased by works and diminished by sins."<sup>10</sup>

"In Hooker's opinion, to agree in this doctrine would be to admit that divine grace is a part of human nature, something inherent in us...rather, the righteousness wherein we are justified is not our own but Christ's. It is objective."<sup>11</sup>

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<sup>8</sup>Ibid., p. 34

<sup>9</sup>Richard Hooker, Works, vol. 3 (Oxford: Clarendon Press, 1874), p. 483.

<sup>10</sup>The Canons and Decrees of the Sacred and Oecumenical Council of Trent, Session VI, Chapter VII., trans. J. Watworth (London: C. Dolman, 1848), pp. 243-244.

<sup>11</sup>William Ragsdale Cannon, The Theology of John Wesley, p. 34.

Hooker says, "...the church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ... ."12 Bishop Cannon submits, however, that "Hooker is not prepared... to go in his theology all the way into the camp of Geneva. The validity of man's election to justification does depend on his own consent."13 The Arminian modification of Hooker's doctrine of justification with a "new emphasis on man's co-operation with God in the act of his justification must be understood, not as an isolated phenomenon...but rather as an integral part of a well-thought-out-view of justification."14

For the seventeenth century Anglican, the pronouncement of justification was an act of God alone. The way of achieving salvation was certainly within human power, however, the deciding factor was the moral quality of the person. A person was pardoned and freed from the guilt of sin because one deserved to be pardoned. The order of

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<sup>12</sup>Richard Hooker, Works, p. 491.

<sup>13</sup>Ibid., p. 35.

<sup>14</sup>Ibid., p. 36.

salvation was first sanctification then justification, works then reward (a teaching which appropriated faith no longer as a free gift of God infused in the human soul; rather, it had become itself an act of the human will). This would have been the theological view of justification held by Samuel and Susannah Wesley and taught to all their children.

### Section 3 Justification and the Year 1725

John Wesley did not question the instruction of his childhood until 1725. That year he read two books that had a profound impact upon his life. The first, Jeremy Taylor's Rules and Exercises of Holy Living and Holy Dying, challenged Wesley in his intentions. Taylor insisted that every action be begun with prayer and carried out and finished in the same manner "...let not that which began well, and was intended for God's glory, decline and end in thy own praise or temporal satisfaction, or a sin."<sup>15</sup> The aim of Taylor's publication was to convince persons that, as God had given them an

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<sup>15</sup>Jeremy Taylor, Works, ed. Reginald Heber, 3rd ed., vol. IV (London: Longman, 1839), p. 25.

excellent nature and an immortal spirit, God had appointed for them a work and a service great enough to employ those abilities, and has ordained them to a state of life beyond the grave, at which they arrive only by that service and that obedience. After reading this book, Wesley decided to devote all of his thoughts, words, and deeds to the service of the Lord. He would diligently try to eradicate every sinful inclination from his life.

The second influence on John Wesley was Thomas `a Kempis's The Christian Pattern. On the day of his Aldersgate experience May 24, 1738 Wesley records in his Journal:

"When I was about twenty-two, my father pressed me to enter into holy orders. At the same time, the providence of God directing me to Kempis's Christian Pattern. I began to see, that true religion was seated in the heart, and that God's law extended to all our thoughts as well as words and actions. ...I began to alter the whole form of my

conversation, and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for, inward holiness."<sup>16</sup>

By insisting upon the necessity of the imitation of our Lord by the true Christian, Thomas à Kempis was reaffirming what John Wesley had learned from his parents. However, Kempis's insistence upon the heart convinced Wesley of the absolute impossibility of partially committed Christian. These two books, although profoundly influential upon Wesley, did not move him away from his belief that people are saved through moral goodness and obedience to God. Bishop Cannon states, "we must say that the religious motives of John Wesley in the period from June 24, 1720 to May 24, 1738, stemmed entirely from an interest in himself."<sup>17</sup>

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<sup>16</sup>John Wesley, The Works of John Wesley: Journals and Diaries, I, pp. 243-244.

<sup>17</sup>William Ragsdale Cannon, The Theology of John Wesley, p. 63.

To be fair, it should be stated that in the months immediately preceding his Aldersgate experience Wesley was not far from the Kingdom of God. On March 5, 1738 he had a crucial encounter with the Moravian evangelist Peter Bohler. The two had met in previous meetings and Bohler had requested that Wesley purge himself from his natural theology. Like the reformer Count Zinzendorf, Bohler rejected every idea of God which was derived from any general principle of human reason. He would only allow the Jesus Christ of the Bible.

On this particular day Wesley had journeyed to Oxford to visit his brother Charles who was ill. Once again he met Peter Bohler. After their discussion, Wesley became convicted that he ought to refrain from preaching a doctrine which he had not yet embraced through experience. How could he speak to others about a faith that was still not his own? Bohler's reply was perhaps the best bit of practical advice Wesley ever received. He



firmly insisted, "Preach faith till you have it; and then, because you have it, you will preach faith."<sup>18</sup>

From that moment Wesley began to preach 'this new doctrine,' as he referred to it. The first person he offered the message of salvation by faith alone was to a prisoner under the sentence of death. He would have never done such a thing before because he had always been skeptical of eleventh-hour repentance. Yet, it was precisely this message that hit the responsive chord in this man and in others who subsequently heard this invitation. However, Wesley remained unconvinced. He simply could not understand what Bohler meant by an instantaneous work.

"I could not understand how this faith should be given in a moment: how a man could at once be thus turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost."<sup>19</sup>

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<sup>18</sup>John Wesley, The Works of John Wesley: Journals and Diaries, I, p. 228.

<sup>19</sup>Ibid., p. 234.

On May 24, 1738 at 8:45 p.m. at a society meeting in Aldersgate Street, John Wesley began to understand for the first time in his life that a person is justified by the grace of God alone and that this grace is given through faith. Until this moment, Wesley had always propped up his faith by doing good deeds to prove to himself that he was a saved individual. Had he met all the right conditions? He wasn't sure. Did he know that he would be received by Christ into heaven? He did not know. He was not yet converted. Even though he had read Taylor and Kempis and had conversed on numerous occasions with Peter Bohler and was profoundly influenced by all of them; his mental conception of salvation remained the same. It was still works, and then reward.

#### Section 4 Justification and Living Faith

By his own testimony, on the night of May 24, 1738, Wesley did trust in Christ alone for salvation. This moment of justifying faith, an act of God's grace through the faith of his servant, was accompanied by the witness of the Spirit, an

inner assurance of salvation. Now Wesley knew it was reward first, then works.

John Wesley had preached on the doctrine of justification by faith alone before Aldersgate. In "The Principles of a Methodist Farther Explained" (1746), which summarizes his preaching from 1729-1746, Wesley said that the turning-point in the effectiveness of his preaching was directly related to his increased emphasis on justification by faith alone. Wesley stated that from the years 1725 to 1729 he preached often but saw no results because he did not lay any foundation for repentance. He assumed that all who were listening were believers and needed no repentance. From 1729 to 1734, Wesley saw a few results because he began to lay a deeper foundation of repentance. Yet, he was still not preaching saving faith in Jesus Christ. From 1734 till 1738 he began to speak even more of faith in Christ and he saw an increasing fruit of his preaching. From 1738 until the writing of this treatise, Wesley saw the multitudes crying out more and more, 'What must we do to be saved,' and

afterwards witnessing, 'By grace we are saved through faith'.<sup>20</sup>

John Wesley's increasing appreciation of Holy Scripture also predates Aldersgate. In "A Plain Account of Christian Perfection" (1766), Wesley declares that it was the year 1729 when he "began not only to read, but to study, the Bible, as the one, the only standard of truth, and the only model of pure reason."<sup>21</sup> He did not despise himself for being 'a man of one book', but rejoiced in it. The importance of the direct link between his study of the Holy Scripture and his increased awareness of and focus on justification by faith alone cannot be over estimated. A. Skevington Wood contends,

"The Protestant Reformation really began when Martin Luther sat before an open Bible high up in the Black Tower of the Augustinian monastery in Wittenberg. The eighteenth-century mission to Britain was similarly indebted to the Word, as in these crucial weeks (before Aldersgate)

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<sup>20</sup> John Wesley, The Works of the Reverend John Wesley, A.M., 3rd Edition, ed. Thomas Jackson, vol. 8 (Grand Rapids: Zondervan, 1958-1959. Reprint.), p. 469.

<sup>21</sup> John Wesley, The Works of John Wesley, vol. 8., ed. Thomas Jackson, p. 348.

Wesley thumbed his Greek Testament. It was to a man submissive to the magisterial revelation of Scripture that the mighty call was to come."<sup>22</sup>

Even though John Wesley had preached on the doctrine of justification by faith and had also begun to study the scriptures before Aldersgate, it was not until he had living faith that he began to have a burning heart for souls. The moral conversion of a rigorist, as some scholars claim happened in 1725, is not the same as the evangelical conversion that shook the very foundations of the soul of a truly penitent sinner. It was Aldersgate that launched Wesley into over fifty years of continuous evangelism.

#### Section 5 Justification and John Wesley's Theological and Ethical Convictions

Before we can delve into John Wesley's specific theological and ethical opinions on the doctrines of God, Humanity, Original Sin, Prevenient Grace, Jesus Christ, Redemption, Assurance, and Christian Perfection in relation to his doctrinal position on justification, it will be

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<sup>22</sup>A. Skevington Wood, The Burning Heart, p. 64.

necessary to establish the doctrinal similarities and differences on justification between Wesley and Protestant Orthodoxy (i.e. Lutheran/Reformed Orthodoxy). Dr. Alister E. McGrath, in his two volume work Iustitia Dei, summarizes the primary tenets of the Protestant doctrines of justification (1530-1700 A.D.) as:

"1). Justification is defined as the forensic declaration that the believer is righteous, rather than the process by which he is made righteous, involving a change in his status rather than his nature. 2). A deliberate and systematic distinction is made between justification ... and sanctification ... . Although the two are treated as inseparable, a notional distinction is thus drawn where none was conceded before. 3). Justifying righteousness ... is defined as the alien righteousness of Christ, external to man and imputed to him, rather than a righteousness which is inherent to him, located within him, or which in any sense may be said to belong to him."<sup>23</sup>

John Wesley, along with the Pietist movement begun by Philipp Jacob Spener, made a number of important modifications to the Protestant Orthodox doctrine of justification. These can be summarized as:

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<sup>23</sup>Alister E. McGrath, Iustitia Dei, vol. 2 (Cambridge: Cambridge University Press, 1986), p. 2.

"1). Faith is active rather than passive. 2). ...the articulation of the doctrine of Christian perfection, a concept without any counterpart within--indeed, which was excluded by--Orthodoxy. 3). The concept of vicarious satisfaction is rejected as detrimental to personal piety. 4). The concept of imputed righteousness...is rejected as being destructive to piety."<sup>24</sup>

Against these Wesleyan/Pietist modifications of the doctrine of justification McGrath levels the following criticism:

"If an active faith is to be accepted as the arbiter and the criterion of justification...it may be concluded that the practice of piety by an individual is an adequate demonstration of his faith. In other words, the ethical renewal of the individual both causes and demonstrates his justification."<sup>25</sup>

Dr. Leo George Cox, in his book John Wesley's Concept of Perfection, makes an important distinction between the Reformers and Wesley.

"The reformers tended to make justification more comprehensive and include in it the concept of holiness and sanctification. Their conception 'extends the bounds of justification until it comes to include almost the whole of the Christian life and makes it synonymous with final salvation itself'. Wesley made justification the gate of

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<sup>24</sup>Ibid., p. 52.

<sup>25</sup>Ibid., p. 53.

holiness, which is religion or salvation itself, and the final goal was the fully restored image of God."<sup>26</sup>

Section 6  
Justification and John Wesley's  
Doctrine of God

Now that we have articulated a few general doctrinal differences between Wesley and Protestant Orthodoxy in the doctrine of justification; we will overview some of Wesley's specific theological concepts. John Wesley's doctrine of God is Biblically based. Wesley makes little use of metaphysics or philosophy and he stays clear of the natural theology of his Oxford days. Wesley does not try to prove the existence of God. He assumes God exists. He is more concerned about how God relates to persons and how they respond to God. Wesley indicates that God is revealed under a two-fold character: Creator and Governor. At issue are God's goodness and justice.

As Creator, God has acted according to his sovereign will. He created the heavens, the earth, and all things therein to please himself.

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<sup>26</sup>Leo George Cox, John Wesley's Concept of Perfection (Kansas City, Missouri: Beacon Hill Press, 1968), p. 79.



Therefore, there is no reason to question why God created the universe. The important thing that one should remember is that everything God created was very good. Moreover, if God is the Cause of all things, then he is also the End of all things.

God is also revealed as Governor. In contrast to the rationalistic Deism which had become the dominant religious attitude among intellectuals in England in the eighteenth century, Wesley emphasized that God is never absent from the world which he created and his power sustains it. Moreover, God is intimately involved with his creation and is always ready to attend to their needs.

Wesley insisted upon God's providence in all aspects of human existence and humanity. Being created in God's own image seemed to eliminate the need for discussion about human creation in an inorganic environment sometime in antiquity. For Wesley, "what God has called into existence and has given a nature through the power of his sovereign will must likewise be supported and preserved

through the power of his governing providence."<sup>27</sup> Although God's providence is evidenced in all aspects of human existence, Wesley would have insisted that God has also limited himself in the very act of creation. God cannot contradict himself. He can not destroy his image in the soul of a person. God's government of the universe is absolute except in the activity of free persons.

#### Section 7 Justification and John Wesley's Doctrines of Man and Original Sin

If the will of God is limited only in the activity of free persons, then one must ask, 'What are these persons like?' Refraining from the inconsequential and lengthy discussions of the knowledge limitations of eighteenth century biology and physiology of which Wesley was a man of his times, it might be more proper to ask, 'What are these persons like in relation to their Creator?' Wesley in his sermon "On What Is Man" asks:

"But what am I? Unquestionably I am something distinct from my body. It seems evident that my body is not necessarily included therein. For when my body dies, I shall not die: I shall

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<sup>27</sup>William Ragsdale Cannon, The Theology of John Wesley, p. 171.

exist as really as I did before. ...In my present state of existence, I undoubtedly consist of both soul and body, and so I shall again, after the resurrection, to all eternity."<sup>28</sup>

This haunting question, 'But what am I?' could be asked in the twentieth-century and the answers would be as vague and ambivalent as Wesley's. Although we have a much superior knowledge concerning the external and internal working dynamics of the physical body; it still remains a mystery concerning the relationship between the body and the soul.

Regarding a person's place in the order of nature, Wesley concluded that in light of the vastness of the universe our position does not seem like much. Yet, God created us in his image after his own likeness. Wesley then declares:

"...`man being in honour continued not,' but became lower than even the beasts that perish. He wilfully and openly cast off his allegiance to the majesty of heaven. Hereby he instantly lost both the favour of God, and the image of God wherein he was created."<sup>29</sup>

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<sup>28</sup>John Wesley, The Works of the Reverend John Wesley A.M., Sermons, ed. John Emory, vol. 2., p. 404.

<sup>29</sup>Ibid., p. 405.

Original sin, for Wesley, described a person's unregenerate condition before God. A person may do wonderful deeds and have many natural abilities and gifts, but his or her position before God remains the same: utterly hopeless. Wesley insisted that the fall had involved a complete loss of the moral image while the natural image and political image are retained in a distorted manner. The moral image, Wesley believed, was the correct image of people. It is what had originally separated Adam and Eve from the animal world. Before the fall, Adam and Eve had the capacity for a personal relationship with their Creator. After the fall, the couple lost their moral image. Wesley, in his sermon "The Spirit of Bondage and Adoption," describes the condition of the unregenerate person.

"...his soul is in a deep sleep: his spiritual senses are not awake: they discern neither good nor evil. The eyes of his understanding are closed: they are sealed together and see not. Hence having no inlets for the knowledge of spiritual things, all the avenues of his soul being shut up he is in...ignorance of whatever he is most concerned to know. He is utterly ignorant of God... ."30

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<sup>30</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, p. 251.

In his sermon "Salvation by Faith," Wesley conveys that a person's heart in the state of natural humanity is "altogether corrupt and abominable."<sup>31</sup> We are dead to God in sin. Being spiritually separated from God we are thus subject to guilt and corruption. All we can do is stand under the condemnation of God. Even though we have retained something of the light of reason and the capacity for social life, our relationships are still distorted and twisted through out. In summary, an understanding of original sin for Wesley "is truth known only to 'grace-healed eyes'."<sup>32</sup>

Section 8  
Justification and John Wesley's  
Doctrines of Prevenient Grace,  
Jesus Christ, and Redemption

In his sermon "The Spirit of Bondage and Adoption," Wesley described the human condition in three ways:

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<sup>31</sup>Ibid., p. 118.

<sup>32</sup>Colin Williams, John Wesley's Theology Today (Nashville: Abingdon Press, 1960), p. 52.

"a). the person who is in the state of the natural man and is utterly ignorant of God and spiritual things; b). the person who is under the law and who is aware of his or her spiritual condition but does not know how to get out from under the bondage of sin; and c). the person who is under grace who has been set free from the bondage of sin."<sup>33</sup>

If a person is to leave "the natural state," then one must respond to God's prevenient grace. Wesley was in agreement with John Calvin in maintaining that persons have no natural capacity to turn to God. He was careful to indicate that prevenient grace is not sufficient to overcome the effects of original sin. The person who responds to this grace and seeks to obey his or her conscience is not justified; but rather, is ready to receive more grace which will eventually lead to justifying grace. Wesley articulated it this way, "Stir up the spark of grace which is now in you, and he will give you more grace."<sup>34</sup>

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<sup>33</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, p. 251.

<sup>34</sup>Colin Williams, John Wesley's Theology Today, p. 43.

God's prevenient grace is directed toward the person of Jesus Christ. He is the one who both symbolizes and embodies the redemptive work of God. Jesus Christ was, in Wesley's view, the true God/man. Jesus was truly divine. He was equal in glory to the Father and not subordinate in any of the ancient Arian controversy's heretical affirmations. All things were made by him and he is the Creator and Cause of all things in the same sense and degree as the Father. Likewise, Christ is the end of all things. He will judge the world in the last day and will appraise the deeds of both the living and the dead.

Jesus was not only fully God, but he was also fully human. The purpose of his incarnation was to reconcile a lost world. He accomplished this by his death on a cross and being raised the third day. Wesley remarks in his sermon "Justification by Faith," "...the Son of God hath `tasted death for every man' God hath now `reconciled the world

to himself, not imputing to them their former trespasses'."<sup>35</sup>

For Wesley, nothing in Christianity was of greater consequence than the Atonement. Wesley did not claim any special insight on being able to explain how Christ's death was the source of our redemption; rather, he chose to focus upon the benefits of the Cross. Christ's death has satisfied the wrath of God toward sinful people and has taken away all of our guilt. The benefits of our Lord's work on the cross are universal. Wesley denies any validity in the teaching of particular redemption. In his sermon "Free Grace" Wesley explains,

"If you ask, why then are not all men saved? The whole law and testimony answer, first, not because of any decree of God; not because it is his pleasure they should die: for, 'as I live, saith the Lord,' 'I have no pleasure in the death of him that dieth,' Ezek. xviii, 32. Whatever the cause of their perishing, it cannot be his will if the oracles of God are true; for they declare. 'He is not willing that any should perish, but that all men should be saved'. And they, secondly, declare what is the cause why all men are not saved,

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<sup>35</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, p. 186.



namely, that they will not be saved: so our Lord expressly; 'Ye will not come unto me that ye may have life,' John v. 40'."<sup>36</sup>

Although the work of Christ is universal in the sense that the benefits of his atonement are offered to everyone; nevertheless, his work is conditional because it is dependent upon a person's willingness to accept it and to make it become effective in his or her life. The covenant of God is with people and if people are to receive its benefits, then they must fulfill its conditions.

If Jesus came into the world to destroy sin and evil, then what are the lasting and objective results of the atonement? First of all, the doctrine of the atonement was the objective basis for Wesley's optimism of grace. Christ, the representative of all persons, dying on the cross in their behalf has now opened up a new covenant of grace. People could be set free from the legal order of merit in the Old Covenant. They could be justified and sanctified by faith alone and

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<sup>36</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3 (Nashville: Abingdon Press, 1986), pp. 553-554.

therefore establish a new relationship to God through Christ Jesus.

Secondly, Christ's atonement made possible the redemption and restoration of all things in a manner consistent with their nature. An interesting twist in Wesley's view of the restoration of all things is stated by William Cannon who notes that Wesley never surrendered his insistence that even the animals and the lower forms of life will also be given the blessings of redemption. Cannon says,

"The notion of the redemption of animals and all lower forms of life...did not arise from any sentimental attachments, such as his fondness for his horse, which he expected to find in heaven. Rather, it emerged as a necessary consequence of God's eternal loyalty to the things which he made and his absolute justice and righteousness and mercy which do not limit themselves to the level of human life.."37

Wesley was convinced that the effects of the atonement must be applied in a manner invariable with all the created order. Christ's work is redemption, but its benefits must be received by us.

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<sup>37</sup>William Ragsdale Cannon, The Theology of John Wesley, p. 212.

## Section 9 Justification and the Moral Life

The objective effects of the atonement indicate what God has done for us. The subjective effects of the atonement, however, signify what the Holy Spirit is doing in us. Holiness of heart and life were a must in Wesley's ethics and were carried to the extreme of John's insistence upon absolute, not relative Christian perfection. Dr. R. Newton Flew in his magnum opus The Idea of Perfection in Christian Theology makes an important criticism of Wesley's doctrine of perfection which needs to be mentioned before we proceed to investigate his further impressions:

"...Wesley himself never laid claim to the blessing of 'entire sanctification', and yet he spoke and wrote about the experience as though he fully appreciated, as if from the inside, the gift to which others laid claim."<sup>38</sup>

Although Wesley never professed the experience of entire sanctification, he still maintained an ethical system of realization rather than aspiration which would be more fitting of Martin

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<sup>38</sup>R. Newton Flew, The Idea of Perfection In Christian Theology (London: Oxford University Press, 1934), p. 336.

Luther. Wesley contended that Luther confined the Christian's righteousness to that of hope; therefore, making the Christian life an endless struggle to reach an unattainable goal. For Wesley, the goal of the Christian life was not a dream but a genuine possibility. At the moment of justification, the Christian is declared righteous. Moreover we are also made righteous which is not justification; but instead, it is regeneration or conversion. We have been given the power over sin and we do not actually commit sin unless there is a willful violation of God's law which indicates a loss of faith in the believer. William Cannon says:

"Wesley abandons the Reformation conception of regeneration as continuing throughout life and as never actually reaching completion... . He does not acknowledge the sixteenth century Protestant idea that the Christian...is on the way toward righteousness but does not really attain the goal until his earthly pilgrimage is ended. In place of this, he substitutes the conception of holiness, of a genuine righteousness, not in the process of being attained...but actually having been reached and hence, once reached, subject to further development."<sup>39</sup>

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<sup>39</sup>William Ragsdale Cannon, The Theology of John Wesley, p. 223.

Wesley drew a line of distinction between justification and regeneration on the one hand, and between regeneration and sanctification on the other. Martin Luther did not make this differentiation and he clearly identified regeneration and initial sanctification with justification. John Calvin identified repentance, conversion, and regeneration as effects of the believer's participation with Christ. For Calvin, repentance was never complete in this life.

"Wesley differed with Calvin in that he made repentance to both precede and follow faith. Conversion for him was regeneration and was instantly complete; sanctification began at conversion but continued in growth."<sup>40</sup>

Concerning regeneration and sanctification, Wesley contended that the new birth into the Christian life was regeneration, but the believer's growth is sanctification or perfection. Regeneration is a part but not the whole of sanctification. It is a gate or an entrance into it. Sanctification begins at regeneration and proceeds by degrees, but it is not identified with

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<sup>40</sup>Leo George Cox, John Wesley's Concept of Perfection, p. 81.

it anymore than the birth of a child is identified with its growth into maturity.

Pertaining to sanctification, Wesley distinguished between initial sanctification, gradual sanctification, entire sanctification, and glorification. At the moment a person truly believes, he or she is justified, regenerated, and initially sanctified. There is the pardon of sins (justification); a new birth (regeneration); and also a beginning in the Christian's life of a deadening blow to sin by the Holy Spirit, but it is not entirely destroyed. This is initial sanctification. Although justification and regeneration are complete, the initial act of sanctification is incomplete. This initial stage is holiness in an infancy stage.

For Wesley, justification frees one from the guilt of sin. Initial sanctification frees one from the power of sin. This deliverance is done in an instant at the same moment of justification. Later on, also in an instant, one is emancipated from the root of sin. This later instant is approached gradually by dying to sin. This is the

gradual sanctification that precedes entire sanctification. Gradual sanctification begins with initial sanctification at regeneration and reaches its completion in entire sanctification.

"On gradual sanctification, Wesley appeared to follow the Reformed teaching. On this subject he had little controversy with his opponents. Real disagreement arose over his teaching of entire sanctification, or Christian perfection, as attainable here and now. Many were ready to agree with the teaching of a perfecting grace that was progressively working, but few would agree to a completing of that process in this life."<sup>41</sup>

Although many persons agreed with Wesley on gradual sanctification, very few would grant the possibility of entire sanctification in this life. However Wesley was insistent that this stage, referred to as Christian perfection, was available for the Christian in this world. It came by faith and was instantaneous. Moreover, it could be lost and later reestablished. Obviously, this kind of perfection had no standing in the thought of the Reformers. It was rejected by Martin Luther and

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<sup>41</sup>Leo George Cox, John Wesley's Concept of Perfection, p. 94.

John Calvin who could not conceive of a life so full of love that it would be free from sin.

Glorification was Wesley's final stage of sanctification and perfection. It was attained at the final resurrection. Entire sanctification is perfection in a corruptible body, however, glorification is only available when this body is changed and the consequences of sin are wiped away. The reformers viewed glorification differently than Wesley. For example, Martin Luther identified glorification with entire sanctification. He could not rid a person of the corruptible body. Unlike the reformers, it is possible to attribute to Wesley stages of salvation: justification, sanctification, and glorification.

Preaching justification by faith alone without an exhortation to the moral life of sanctification would have been for Wesley half the gospel. Yet, Wesley admitted that the life of sanctification does not lift a person out of his or her creaturely limitations and overlook the continuing effects of one's fallenness. To admit this Wesley would have become involved in the eschatological heresy of



`angelism'. Here is the paradox: How does one define a perfection that is imperfect?

To define this imperfect perfection, Wesley employed two definitions of sin: 1). conscious separation from God (one can be perfect in the sense of living in unbroken conscious relationship with Christ) and 2). absolute conformity to the perfect will of God (no one can be perfect in this sense). Therefore, when Wesley spoke of the time or moment when the believer becomes perfect, he was speaking of the first definition and not the second.

Concerning the moment when a believer becomes perfect, Wesley viewed Christian experience as an instantaneous crisis as well as a continual growth. Wesley felt the need for this second work of grace or entire sanctification (an instantaneous crisis) because of the incompleteness of the two prior instantaneous crises: justification and initial sanctification. Christ's work of pardon in justification is complete, however, there is more to the Christian life than the pardon of sins. Likewise, there is more to a Christian's life than

being freed from the power of sin (initial sanctification). Wesley envisioned a moment in the life of the believer when he or she might experience a deeper act of grace. Therefore, John Wesley was absolutely convinced that the spread of Methodism depended upon the teaching of Christian perfection.

#### Section 10 Conclusion

In his Journal, John Wesley lists his postulates on justification:

"1. Justification is the forgiveness of sins. 2. The moment a man flies to Christ he is justified; 3. And has peace with God; but not always joy; 4. Nor perhaps may he know he is justified till long after. 5. For assurance of it is distinct from justification itself. 6. But others may know he is justified by his power over sin, by his seriousness, his love of the brethren, and his 'hunger and thirst after righteousness,' which alone prove the spiritual life to be begun. 7. To be justified is the same thing as to be born again. (Not so) 8. When a man is awakened, he is begotten of God, and his fear and sorrow, and sense of the wrath of God, are the pangs of the new birth."<sup>42</sup>

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<sup>42</sup>John Wesley, The Works of the Reverend John Wesley: Journals and Diaries, I, 1735-1738, ed. W. Reginald Wald and Richard P. Heitzenrater, vol. 18 (Nashville: Abingdon Press, 1988), p. 261.

John Wesley also lists what Peter Bohler had said about justification:

"1. When a man has living faith in Christ, then he is justified: 2. This is always given in a moment; 3. And in that moment he has peace with God; 4. Which he cannot have without knowing that he has it: 5. And being born again, he sinneth not: 6. Which is deliverance from sin he cannot have without knowing that he has it."<sup>43</sup>

Before his Aldersgate experience, John Wesley had been convinced that justification involved faith and works. He believed, as did his Anglican contemporaries, that he was somehow in partnership with God in achieving salvation. The year 1725 was important to Wesley because he began to be convinced that he could not be a partially committed Christian. However, he was persuaded that he would still be saved by living a good life and by being obedient to God. From the years 1725 to 1738, Wesley moved progressively closer to the Kingdom of God. Fortunately, he became acquainted with and was deeply impressed by the evangelist Peter Bohler. It was Bohler who urged Wesley to

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<sup>43</sup>Ibid.

expunge his natural theology and to reject every idea of God which derived from human philosophy. It is interesting to note, as it was stated earlier in this chapter, Wesley indicates in a 1766 sermon that 1729 was the year he began to read and study the Bible as the only standard of truth. Even so, almost ten years later Bohler still felt compelled to exhort Wesley to get rid of his humanistic concepts of God. We can see, therefore, how entrenched in his mind were the naturalist philosophies of his Oxford years.

Aldersgate was the moment when the scales fell off Wesley's eyes concerning the doctrine of justification by faith. Whether it was the actual moment of his justification or only the moment when he received assurance that he was justified only God knows. However after Aldersgate, justifying faith became the catalyst of Wesley's life and vision. It was the driving force behind the next fifty years of evangelistic ministry.

In the Adult Study Series, it is my aim to help the class members grow in a Wesleyan understanding and appreciation of justification by

establishing the following goals: 1). Clearly articulate the influences behind John Wesley's early belief in justification by faith and works. 2). Clearly articulate the influences behind John Wesley's Aldersgate experience and his transition to belief in justification by faith. 3). Clearly articulate the theological and ethical distinctions of John Wesley's doctrine of justification by faith.

### Chapter 3

#### The Biblical, Historical, and Theological Roots of John Wesley's Interpretation of the Doctrine of Sanctification

##### Section 1 Background Information

John Wesley's doctrine of sanctification lies at the heart of a serious charge leveled against Methodism in 1837 by John Henry Newman when he said:

"A system of doctrine has risen up during the last three centuries in which faith or spiritual mindedness is contemplated and rested on as the end of religion instead of Christ. ...Stress is laid rather on the believing than on the object of belief, on the comfort and persuasiveness of the doctrine rather than on the doctrine itself. And in this way religion is made to consist in contemplating ourselves instead of Christ, but in ascertaining that we look to Christ, not in His Divinity and Atonement, but in our conversation and our faith in those truths."<sup>1</sup>

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<sup>1</sup>R. Newton Flew, The Idea of Perfection in Christian Theology (London: Oxford University Press, 1934), p. 337.

Amid this backdrop of criticism against the so-called 'enthusiasm' of eighteenth-century Methodist teaching on sanctification, John Wesley forged out his own doctrinal position. Christian perfection and holiness were, for Wesley, synonymous terms. Since his days at Oxford, he had set his mind to pursue holiness. Newman failed to understand Wesley's insistence upon holiness that admitted a continual increase. Wesley articulates this properly in the following hymn:

"Christ, from whom all blessing flow,  
Perfecting the saints below,  
Hear us, who thy nature share,  
Who thy mystic body are.  
Centre of our hopes Thou art,  
End of our enlarged desires;  
Stamp thine image on our heart,  
Fill us now with heavenly fires;  
Lead us through the paths of peace,  
On to perfect holiness."<sup>2</sup>

At issue for John Henry Newman and others was Wesley's use of the word 'perfection'. Is Wesley over emphasizing Christian perfection and diminishing the work of Jesus Christ and his atonement? Is it still a subtle form of humanistic rather than Christocentric faith? These questions

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<sup>2</sup>Ibid., p. 338.

are of valid concern considering Wesley's Anglican moralistic upbringing. Nothing has so discredited the whole subject of sanctification than the testimony of those who have claimed the eradication of all sin from their hearts and yet the fruit of their lives indicate something quite different. Wesley was acutely aware of this problem and he steered away from both 'angelism' and 'antinomianism'.

## Section 2

### A Brief Overview of John Wesley's Doctrine of Sanctification Before Aldersgate

Before Aldersgate concerning the doctrines of justification and sanctification, John Wesley was convinced that sanctification preceded justification. He was persuaded that salvation was by faith and works, not by faith alone. Wesley agreed with Anglican Bishop George Bull's thesis that persons cannot rest solely in the assurance that Christ died for them but that they must actively seek a reformation in their lives in order to be capable of the justifying benefits of the atonement. Wesley's parents, Samuel and Susannah, taught John that "faith is no longer...a free gift



of God implanted in the human soul. Rather, it is itself a human act and takes its place among the works of moral endeavor."<sup>3</sup> Faith, virtue, then reward--this backward and essentially humanistic order of salvation--was the stumbling block in Wesley's early views on sanctification.

It wasn't until 1725 that Wesley began to seriously question his doctrine of sanctification. After he read the works of Jeremy Taylor, William Law, and Thomas `a Kempis he became convinced of the necessity of aiming at Christian perfection. He knew that every aspect of his life must be dedicated to God. Much of his time prior to Aldersgate Wesley spent trying to justify himself through his own works and thus win God's salvation. However, he became increasingly aware that at the very heart of sanctification is love. Wesley, in his sermon preached at St. Mary's Church on January 1, 1733, proclaimed, "Let your heart be filled with so entire a love to Him, that you may love nothing but for His sake... . Desire other creatures so far

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<sup>3</sup>William Ragsdale Cannon, The Theology of John Wesley (Nashville: Abingdon Press, 1946), p. 40.

as they tend to this, love the creature as it leads to the Creator."<sup>4</sup> In his Journal Wesley records,

"...I began to see that true religion was seated in the heart and that God's law extended to all our thoughts as well as words and actions. ...I began to alter the whole form of my conversation and to set in earnest upon a new life. ...I began to aim at and pray for inward holiness."<sup>5</sup>

Yet, Wesley did not understand the love which he preached about because he was unsure of his salvation. He had an inadequate conception of the free gift of God's grace because for him works preceded faith. It wasn't until Aldersgate that Wesley began to understand sanctification and more specifically Christian perfection.

### Section 3 Various Definitions of Sanctification

At this juncture, we need to make some clarifications of certain theological words before we move into John Wesley's Aldersgate Experience and his doctrinal viewpoints of sanctification. William Greathouse, in his book From The Apostles

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<sup>4</sup>R. Newton Flew, The Idea of Perfection In Christian Theology, p. 324.

<sup>5</sup>John Wesley, The Works of John Wesley: Journals and Diaries, II, pp. 243-244.

To Wesley, says that in general terms "sanctification refers to the total process of becoming and remaining a Christian."<sup>6</sup> Wesley in his sermon "On Working Out Your Own Salvation" states it this way, "By justification we are saved from the guilt of sin, and restored to the favour of God; by sanctification we are saved from the power and root of sin and restored to the image of God."<sup>7</sup> For the purposes of this study sanctification, as a total process, will be our focus. Therefore, Wesley's positions on original sin will be included.

Positional sanctification (which has been emphasized more heavily in the Reformed and Lutheran traditions and which underscores the objective relationship of the believer to God through Christ; that is, all Christians are positionally holy at the moment of saving faith) is not going to be a major thrust in this section. Wesley obviously believed in positional

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<sup>6</sup>William M. Greathouse, From the Apostles to Wesley, (Kansas City, Missouri: Beacon Hill Press, 1979), p. 13.

<sup>7</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3 (Nashville: Abingdon Press, 1986), p. 204.

sanctification because it is Scriptural, but the spiritual life to him consisted of much more.

Initial sanctification, the Wesleyan term for the beginning of the spiritual life is "the ethical counterpart of justification."<sup>8</sup> At the moment of justification, sanctification begins. Initial sanctification is "a deliverance from sinning, a breaking of the power of sin, and a beginning of holiness or perfection."<sup>9</sup>

Progressive sanctification which is the work of free grace enabling the believer to die more and more to sin and live more and more in righteousness was taught by Wesley. However, Wesley differed from the other reformers in declaring that there could be a moment when this process reached its intended goal. This moment occurs when the heart is cleansed from the inward root of sin and perfected in love.

Entire sanctification followed progressive sanctification. Wesley states, "It (progressive sanctification) increases from that moment (of

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<sup>8</sup>William Greathouse, From the Apostles to Wesley, p. 14.

<sup>9</sup>Leo George Cox, John Wesley's Concept of Perfection, p. 86.

initial sanctification)... till, in another instant, the heart is cleansed from all sin, and filled with pure love... . But even then that love increases more and more... ."10 As indicated previously, Christian Perfection for Wesley was another term for holiness. In its Scriptural context, this holiness is synonymous with perfect love. At the end of "A Plain Account of Christian Perfection," Wesley sums up his teaching in these words: "By perfection I mean the humble, gentle, perfect love of God, and our neighbour, ruling tempers, words, and actions."<sup>11</sup>

#### Section 4 Sanctification and Aldersgate

Just before Aldersgate, John Wesley had the faith of a servant, but not of a son. He had a form of godliness and a knowledge of religion; but he did not have Godliness within and true religion. He did all kinds of good works which came from a desire to please God but that desire was tainted by the selfish aspiration to secure his own salvation.

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<sup>10</sup>John Wesley, The Works of John Wesley: Sermons 71-114, p. 204.

<sup>11</sup>William Greathouse, From the Apostles to Wesley, p. 16.

He desired to escape from sin and strove with all his energy to do so, but he could not break the chains of bondage. After Aldersgate, he was a prisoner set free. He was no longer a slave to sin, but a slave to Christ. He had true religion and living faith. No longer was he an almost Christian; but rather, he was altogether a Christian. His faith was that of a son, not of a servant. Not only had he been released from the guilt of sin, but he also had been saved from its power. Now, for the first time in his life he could say that the love of God overshadowed the love of self in his life.

The significance of Aldersgate cannot be underestimated in its importance in John Wesley's life. It changed his entire life. Although he had lapses of faith and low moments after Aldersgate, Wesley was now a man possessed with a burning heart for God. He had only one goal, one purpose, one desire: to win as many people to Christ as possible and to build them up in Christian discipleship. Wesley says it this way, "This is the great work: not only to bring souls to believe

in Christ but to build them up in our most holy faith."<sup>12</sup>

#### Section 5

#### Sanctification and the Nature of Humanity with Emphasis on Original Sin and Prevenient Grace

The state of the natural man for John Wesley was three fold: 1). The natural man is totally corrupt. 2). The corruption of the natural man is the result of original sin and 3). The natural man can only be justified through the grace of God in Christ Jesus. Wesley was firmly persuaded that persons in the natural state are very far removed from the original righteousness Adam and Eve enjoyed in the Garden before the Fall. Likewise, these persons deserve God's wrath and if they ever receive the remission of their sins and are justified in the sight of God, it is only by the merit of Jesus Christ. Their righteousness is by faith in him and not of their own works. The original sin of the first Adam, as the representative of us all, caused us to become children of wrath. The sacrifice for sin of the

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<sup>12</sup>A. Skevington Wood, The Burning Heart (Minneapolis, Minnesota: Bethany Fellowship, 1978), p. 186.

second Adam, Jesus Christ, as the representative of us all, reconciled us to God and established a new covenant between God and us.

Original sin, for Wesley, meant the total corruption of the whole of human nature. Wesley says in his sermon on "Original Sin," "But was there not good mingled with evil? Was there not light intermixed with the darkness? No; none of all... ." <sup>13</sup> Since the Fall, humanity had not only come under the dominion of sin, but people had become by very nature children of wrath. Sanctification, therefore for Wesley, involved the power to eradicate the very sin nature or impulses from our lives. Justification freed us from the imputed guilt of Adam's original sin and our personal sin but sanctification gives us the power over it, to be free from it.

Although Wesley went to great pains to emphasize humankind's complete inability to attain salvation by themselves, he nevertheless did not feel that original sin determined a person's final

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<sup>13</sup>John Wesley, The Works of John Wesley: Sermons 34-70, ed. Albert Outler, vol. 2 (Nashville: Abingdon Press, 1985), p. 175.



destiny. Wesley felt that no one was lost until he or she chose to be lost. The imputed guilt of Adam's sin caused the temporal and spiritual death of humanity. Eternal death, however, is the result of our choices. Wesley's stress that eternal death must be dependent upon individual responsibility is a natural consequence of his Arminian view of election. If original sin, in itself, spelled eternal death for us, then we would be lost without having the opportunity of choosing. Wesley could not accept this notion. It was not God's will that people should be damned, but rather that they should be saved. Therefore, if a person is damned eternally, then he or she must be individually responsible.

Wesley maintains that the natural man is totally corrupt, but he also contends that God gives everyone prevenient grace. Like original sin, Wesley's idea of prevenient grace is associated with his Arminian view of election. In contrast to Calvinism, Wesley declares that grace is not irresistible. We can either cooperate with it or oppose it. Since the natural man lacks all

knowledge of God, except what is remedially in his or her conscience, prevenient grace is thus given to awaken the sinner to seek God. In his sermon "The Spirit of Bondage and Adoption," Wesley describes what happens when a person responds to God's prevenient grace:

"By some awful providence, or by his word applied with the demonstration of his Spirit, God touches the heart of him that lay asleep and in the shadow of death. He is terribly shaken out of his sleep, and awakes into a consciousness of his danger. Perhaps in a moment, perhaps by degrees, the eyes of his understanding are opened, and how first (the veil being in part removed) discern the real state he is in. Horrid light breaks upon his soul... . He at last sees the loving, the merciful God is also 'a consuming fire;' that he is just and terrible rendering to each man according to his works."<sup>14</sup>

Wesley did not consider our conscience to be natural; but rather, an extension of God's prevenient grace. Although everyone is dead to sin by nature no one is in a purely natural state. Every person has some glimmer of light, however, it can be stifled. For Wesley, prevenient grace is the beginning of God's salvation for the individual

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<sup>14</sup>John Wesley, The Works of John Wesley: Sermons 1-33, p. 255.

and therefore each person has some measure of that grace.

Section 6  
Sanctification and John Wesley's  
Doctrines of the Atonement and Assurance

"In its broadest sense...sanctification can be said to begin with the operation in man of prevenient grace."<sup>15</sup> Wesley says in his sermon "Working Out Our Own Salvation,"

"Salvation begins with what is usually termed (and very properly) preventing grace; including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him."<sup>16</sup>

If we yield to this grace, it will cause us to want to please God more and more. The next step on the road to salvation for John Wesley was convincing grace which for him was the first real step. A person must acknowledge his or her real condition and be convinced of the evidence that she or he is in a state of sin and wrath before God. Repentance

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<sup>15</sup>Harald Lindstrom, Wesley and Sanctification (Grand Rapids, Michigan: Francis Asbury Press, 1980), p. 113.

<sup>16</sup>John Wesley, The Works of John Wesley: Sermons 71-114, p. 203.

is the logical next step after convincing grace. It involves not only the conviction of sin but "real desires and sincere resolutions of amendment."<sup>17</sup> There must be an outward change of the whole form of life. Justification and the New Birth follow repentance.

For Wesley, Christ's work of atonement was the sole basis of justification and sanctification. Justifying faith was a faith rooted in Christ's work of atonement. Justification for Wesley is not based on any righteousness within human beings or by any other outward acts of charity or goodness. Sanctification becomes an effect, not a cause of justification. It is not works then faith, but faith then works. Article XI of the thirty-nine Articles of the Church of England to which Wesley ascribed states pertaining to the merits of Christ's atonement:

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<sup>17</sup>Harald Lindstrom, Wesley and Sanctification, p. 114.

"We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by Faith and not for our own works or deservings:.... ."18

Wesley subscribed to the orthodox doctrine of satisfaction in the atonement as developed by Anselm. The law broken by humanity was fulfilled in Christ Jesus. By shedding his blood, Jesus provided the satisfaction for our sins which was necessary for God's wrath to be appeased. Wesley considered this work of Christ in the atonement a sacrifice. When Jesus met the just exactions of God our redemption became ransom paid by Christ to God. Wesley contended that it was impossible for any person to pay the ransom to God except Jesus. In his first discourse on the "Sermon on the Mount" he states:

"But what shall he give in exchange for soul, which is forfeited to the just vengeance of God? ...How shall he pay him that he oweth? Were he from this moment to perform the most perfect obedience to every command of God, this would make no amends for a single sin, for any one act of past disobedience.... ."19

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<sup>18</sup>The Whole Book of Common Prayer, "Articles of Religion", Article XI (London: George Virtue, 1838), p. 638.

<sup>19</sup>John Wesley, The Works of John Wesley: Sermons 1-33, p. 478.

The Atonement, for Wesley, was a single event in antiquity, however, justification is the individual and present application of the great sacrifice of our Lord Jesus Christ. Both justification and the new birth are bestowed on an individual in an instant. Justification is a real change that liberates us from the guilt of sin. The new birth helps us conquer the inherent power of sin. Justification and the new birth can be accompanied by assurance. In Wesley's life, as I have already indicated, the assurance of his salvation was given to him at Aldersgate. Lindstrom indicates that "Wesley...sees Christianity particularly from the point of view of the new birth and sanctification."<sup>20</sup>

The witness of the Spirit; that is, Christ's Spirit bears witness with my spirit was a central tenet of in Wesley's theology. It indicated that justification had taken place in the believer and he or she was on the journey to holiness and eternal life. "In reference to his own experience at Aldersgate, Wesley writes: 'The Spirit itself

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<sup>20</sup>Harald Lindstrom, Wesley and Sanctification, p. 102.

bore witness to my spirit that I was a child of God, gave me evidence hereof, and I immediately cried, Abba, Father', "<sup>21</sup> This doctrine of Wesley's which had received approval from the Caroline divines in the seventeenth century was treated with contempt by the majority of ministers in the Church of England. Many of them felt it was a form of "enthusiasm." They felt it was wrong for Wesley to attribute such extraordinary revelations to the Holy Spirit.

"So foreign was the doctrine of the witness of the Spirit to the religious thinking of that time that Susannah Wesley herself frankly confessed that she had scarce heard of such a thing mentioned as God's Spirit bearing witness with our spirit; much less did she imagine this was the common privilege of all true believers."<sup>22</sup>

However, it was Wesley's strong contention that "none can believe in Christ, except by the 'experimental assurance' given by the Holy Spirit and...his aim...is to work in us inwardly in such a

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<sup>21</sup>William Ragsdale Cannon, The Theology of John Wesley, p. 215.

<sup>22</sup>Ibid., pp. 216-217.

way that we should receive him as a constant guest in our lives."<sup>23</sup>

#### Section 7 Sanctification and John Wesley's Doctrine of Christian Perfection

In his sermon, "On Perfection" (1788) Wesley defined perfection as follows:

"1. loving the Lord your God with all your heart and loving your neighbour as yourself. 2. having the mind of Christ. 3. having the fruits of the Spirit in unity. 4. having the restored moral image of God in righteousness and holiness. 5. having inward and outward righteousness in holiness of life arising from holiness of heart. 6. having God sanctify our minds, soul, and bodies. 7. presenting ourselves as a living sacrifice unto God. 8. offer to God continually ourselves (our thoughts, words, and actions) through Jesus Christ. 9. having salvation from all sin."<sup>24</sup>

Throughout his lifetime Wesley modified his presentation of the doctrine of Christian perfection, but there was no change in his conviction that the Christian had the power of God to overcome sin in his or her life. As one is justified by faith in Jesus Christ, so entire

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<sup>23</sup>John Wesley, Explanatory Notes upon the New Testament (New York: Lane and Tippet, 1847), p. 433.

<sup>24</sup>John Wesley, The Works of John Wesley: Sermons 71-114, pp. 74-76.



sanctification occurs through faith, first as a gradual work of God accompanied by our obedience, then as an instantaneous work of God exclusively. The instantaneous work means one has totally surrendered his or her heart to God.

In the testimony of Elizabeth Longmore (Wesley's Journal March 6, 1760), the instantaneous work of grace is preceded by an instantaneous crisis. Mrs. Longmore was justified and growing in grace, but she was not at peace. To resolve her restlessness, she began to focus on communing with God day and night. She says:

"On Friday January 25, I took no food till the afternoon, though I had a child at my breast. I was tempted much to think that I should never attain, and was quite uneasy. But the next morning my uneasiness was gone, and I calmly waited for what I believed God would soon give. In the evening I went to the preaching with a full expectation that he would meet me there. And so he did. As soon as Mr. Fugill began to speak, I felt my soul was all love. When I came home I could ask for nothing: I could only ask for thanks. And the witness, that God had saved me from all my sins, grew clearer every hour. I have never since found my heart wander from God."<sup>25</sup>

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<sup>25</sup>John Wesley, The Works of the Reverend John Wesley, A.M., ed. John Emory, vol. IV., p. 55.

Wesley said of Mrs. Longmore's testimony, "Now this is what I always did, and do now, mean by perfection."<sup>26</sup>

For Wesley, the most important aspect of Christian perfection is love. Wesley's emphasis on perfection in love is, in one sense, seen as preparation for eternal life. A person must be so transformed in this life that he or she will be ready for the life to come. Since God is love and the Christian desires to be like God, then he or she should seek to be perfected in love. In this sense, love for Wesley is the essence of sanctification. It is the highest goal of the Christian life.

Wesley closely associated love with law. To love God and neighbor was the fulfillment of the law: that is, the law of love. It is love that compels us to obey the law which is now written in our hearts. To say love compels us to obey the law is not to put perfection on the ladder of merit. The Catholic doctrine of purgatory is rejected because Wesley did not believe our salvation was

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<sup>26</sup>Ibid.

dependent upon any required standard of ethical achievement. Wesley's emphasis in entire sanctification was less in reaching a certain state and more in having an unbroken relationship with Christ.

For many of Wesley's Calvinist contemporaries it was primarily this issue of an unbroken relationship with Christ through a "consistent victory over willful disobedience"<sup>27</sup> which caused them the most anxiety. They rejected Wesley's distinction between voluntary and involuntary transgressions and perceived that he implied it was possible for a Christian to reach a state of sinless perfection. Wesley felt that Christians were only responsible for voluntary transgressions. He acknowledged the existence of involuntary infirmities, but he believed we do not incur any guilt or punishment from these transgressions because they are covered by the blood of Jesus in the general atonement for sins on the cross. Allan

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<sup>27</sup>Allan Coppedge, John Wesley In Theological Debate (Wilmore, Kentucky: Wesley Heritage Press, 1987) p. 167.

Coppedge, in his book John Wesley In Theological Debate, relates:

"For the Calvinists, who took basically a legal definition of sin, any transgression of a law of God was classified as a sinful act. ...When (they) heard (Wesley), however, because of their different definition of sin, they understood that he was teaching freedom from involuntary transgressions as well as voluntary ones. Whether they agreed that there could be freedom from willful disobedience or not, they certainly knew that there was no state of grace where men were free from involuntary transgressions... . As a result they saw Wesley setting up an impossible standard, and accordingly rejected the whole concept."<sup>28</sup>

The Calvinists felt that Wesley's doctrine of perfection was aligned too closely with Catholicism's ladder of merit and not compatible with the Reformation doctrine of salvation by grace through faith alone. Wesley's problem, as he saw it, was to have a "necessary synthesis of the Protestant ethic of grace with the Catholic ethic of holiness."<sup>29</sup>

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<sup>28</sup>Ibid.

<sup>29</sup>G. C. Cell, The Rediscovery of Wesley (New York: Henry Holt and Company, 1935), p. 361.

Section 8  
Sanctification and Final Salvation

Wesley viewed the Christian life as a pilgrimage on the road to eternal life. Final salvation or glorification was always to be the ultimate goal. The Christian must prepare himself or herself for the last judgment and for admission into heaven. Wesley's simultaneous insistence upon final salvation as the work of God (the Protestant ethic of grace) and works pre-requisite for final salvation (the Catholic ethic of holiness) demonstrate his resolute opposition to the Calvinist doctrine of election. Even though Christians, Wesley insists, receive present salvation by faith; believers must still fulfill the obligations of the moral law by continuance in faith even though they are under grace. Lindstrom states it this way, "the Christian is ... saved in faith but at the same time he is ceaselessly exhorted to continue in faith by means of obedience and to seek the sanctity which constitutes the pre-requisite of final salvation."<sup>30</sup> Abiding faith

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<sup>30</sup>Harald Lindstrom, Wesley and Sanctification, p. 214.

accompanied by love; this is the necessary condition for final salvation.

#### Section 9 Conclusion

Colin Williams says, "Wesley's theology ends as it begins, with the optimism of grace triumphing over the pessimism of nature."<sup>31</sup> Because of the consequences of sin, humanity cannot reconcile itself to God, however, with God all things are possible. In Christ we are born anew and also we can begin to live with great anticipation of the transformation God will work in us through the power of his Holy Spirit.

Wesley's doctrine of sanctification, in contrast to John Henry Newman's criticism that it places stress on believing rather than on the object of belief, articulates how the Christian should live when he or she is focusing on Jesus Christ as the object of belief. Wesley attacked what he perceived as the dead orthodoxy of the Calvinist doctrine of positional sanctification and

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<sup>31</sup>Colin Williams, John Wesley's Theology Today (Nashville, Tennessee: Abingdon Press, 1960), p. 199.

he challenged believers to demonstrate living, growing faith.

As we have seen, early in his life Wesley was confused about the relationship of sanctification to justification. He believed that works preceded reward, but once he finally got that association straightened out he began to exhort not only himself but also the many new converts to press on toward perfection.

John Wesley essentially taught six stages on the road to holiness: justification, regeneration, initial sanctification, gradual sanctification, entire sanctification and glorification. Concerning positional sanctification, Wesley accepted it because it was scriptural, however, he contended that "sanctification is more than an objective relationship to God through Christ."<sup>32</sup> Justification frees us from the guilt of sin. Regeneration releases us from the power of sin. Initial sanctification breaks the power of sin and is the beginning of holiness or perfection. Gradual sanctification is dying to sin. Entire

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<sup>32</sup>William M. Greathouse, From the Apostles to Wesley, p. 14.

sanctification is the emancipation from the root of sin. Glorification is final separation from sin. Moreover, Wesley taught nine components necessary for Christian holiness. These are listed at the beginning of section seven.

The key ingredient in Wesley's doctrine of sanctification is love. It is the love of Christ (his love for us and our love for him) fueled by the real change in the believer's heart that takes Wesley's doctrine of sanctification out of the realm of duty or merit and places it squarely within the confines of grace. Wesley insists that there is no perfection in degrees and there is no perfection that is not improved by spiritual growth. Even on the level of entire sanctification, further growth in love is necessary.

The goal of the whole process of salvation for Wesley is entire sanctification which is the condition for final salvation and life eternal in heaven. Entire sanctification demonstrates a love that is incompatible with sin. All sinful impulses and inclinations are no longer present within the



believer. This is not to say that the Christian is no longer tempted by the Devil; rather, it is to stress that this person has tempered desire to voluntarily sin against God.

Wesley's doctrine of sanctification, controversial as it was and is, provides a clarion call to all believers (that will commit to it seriously) to grow continually in the grace and love of our Lord Jesus Christ. It challenges each Christian to stay on the cutting edge of living faith and to reject the temptation of "going through the motions" by relying on the doctrines of positional sanctification and unconditional election manifested in a neglect for the obligations of God's moral law.

In the Adult Study Series, it is my aim to help the class members to grow in a Wesleyan understanding and appreciation of sanctification by establishing the following goals: 1). Clearly articulate the influences behind John Wesley's pre-Aldersgate view of sanctification. 2). Clearly articulate the influences behind John Wesley's post-Aldersgate view of sanctification. 3).

Clearly articulate the theological and ethical distinctions of Wesley's doctrine of sanctification.

## CHAPTER 4

### Holy Communion As Memorial, Mystery, Participation, and Gratitude In John Wesley's Doctrine of Justification

#### Section 1

##### Background Information:

#### Holy Communion As A Converting Ordinance

John Wesley claimed that he knew many persons who had been justified at the Lord's Table. Therefore, he believed that the sacrament of Holy Communion was also a converting ordinance as opposed to merely being a confirming ordinance. It was more than an outward sign of an inward grace. It was also a 'means of grace,' a channel which God used to actually convey his grace to persons.

In his sermon "The Means of Grace" Wesley explains and defines the phrase 'means of grace':

"By means of grace I understand outward signs, words or actions ordained by God, and appointed for this end, to be ordinary channels whereby he might convey to men, preventing (prevenient), justifying, and sanctifying grace."<sup>1</sup>

By asserting that the Lord's Supper was more than a confirming ordinance, he expanded the function of the sacrament "in the terms of the main branches of God's saving grace, as these are thought to operate within the soteriological framework of the *ordo salutis*, namely, preventing, justifying, and sanctifying grace, thus emphasizing the dynamic and continuous bestowal of God's grace in all its branches and pointing to the 'thing signified' rather than the outward sign."<sup>2</sup>

Moreover, Wesley contended that there are degrees of faith. A person "may have some degree of faith, although filled with doubt and fear. He (or she) should use all the means that he (or she) may find the full measure of faith. Wesley would

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<sup>1</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol. 1 (Nashville: Abingdon Press, 1984), p. 381.

<sup>2</sup>Ole Borgen, John Wesley and the Sacraments (Grand Rapids, Michigan: Francis Asbury Press, 1972), p. 50.

think it absurd to postpone taking advantage of the means until the end has been attained."<sup>3</sup>

It is interesting to note that Wesley spoke of the way of salvation as beginning with prevenient grace (before repentance) rather than with convincing grace (repentance). For some of the people who eventually joined his Methodist class meetings, it was participation in Holy Communion which first stirred their hearts toward God. Wesley said of them: "Ye are the witnesses. For many now present know the very beginning of your conversion to God was wrought at the Lord's Supper."<sup>4</sup>

Wesley also recounted the following story:

"She (Mrs. Crouch) had long earnestly desired to receive the Holy Communion, having an unaccountably strong persuasion that God would manifest Himself to her therein, and give rest to her soul. But Mr. D(elammott)e gave her that fatal advice--not to communicate till she had living faith. This still added to her perplexity. Yet at length she resolved to obey God rather than men. And He was made known unto her 'in breaking of bread'. In that moment she felt her load removed, she knew she was accepted in the

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<sup>3</sup>Ibid., p. 98.

<sup>4</sup>John Wesley, The Works of John Wesley: Sermons 1-33, p. 158.

Beloved; and...was full of that peace  
which cannot be uttered."<sup>5</sup>

For Wesley, Holy Communion was a means of justifying grace actually bestowed through the sacrament. In keeping with his Anglican heritage, Wesley maintained that justification is God's objective act and God is free to convey any or all of his grace by whatever means or none at all upon whomever he chooses. It is almost as if Wesley was saying, Who are we to question by what means God brings a sinner to repentance?

The following Communion hymn illustrates Wesley's insistence that Holy Communion is a means of justifying grace:

"Father, hear the blood of Jesus  
Speaking in Thine ears above;  
From Thy wrath and curse release us,  
Manifest Thy pardoning love;  
O receive us to Thy favour,  
For His only sake receive,  
Give us to our bleeding Saviour,  
Let us by Thy dying live.  
To Thy pardoning grace receive them.  
Once He prayed upon the tree;  
Still His blood cries out, 'Forgive them,  
All their sins were purged by Me.  
Still our Advocate in heaven  
Prays the prayer on earth begun,

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<sup>5</sup>John Wesley, The Works of John Wesley: Journal and Diaries II, (1738-1743), ed. W. Reginald Wald and Richard P. Heitzenrater, vol. 19 (Nashville: Abingdon Press, 1990), p. 98.

Father, show their sins forgiven,  
 Father, glorify Thy Son!"<sup>6</sup>

This portrayal of the Sacrament stood at odds with the reformer Ulrich Zwingli who insisted that Holy Communion was nothing more than a memorial meal.

Section 2  
 Holy Communion As Memorial In  
 John Wesley's Doctrine of Justification

The term 'memorial' seems rather fitting to describe a past event. Zwingli insisted that the sacrament continue to be a memorial of a past event. He described it as "...the thanksgiving and common rejoicing of those who declare the death of Christ."<sup>7</sup> This doctrine of real absence did not suffice for Wesley. Someone was missing from the sacrament--namely, the living, present Christ. Jesus did not tell his disciples to remember Calvary, but to remember Him: the Christ who was crucified, but who is now alive. Therefore, the living Christ is present with us each time we partake of the sacrament.

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<sup>6</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley (London: The Epworth Press, 1948), p. 199.

<sup>7</sup>Justo L. Gonzalez, A History of Christian Thought (Nashville: Abingdon Press, 1975), vol. 3., p. 75.

Although Wesley did not see himself removed a considerable distance from Zwingli's concept of memorial; he was not ready to fully embrace Martin Luther's view of consubstantiation (that the substances of the elements remained and the actual body and blood of Christ were added to them). Wesley was closer to John Calvin who demanded that the signs of communion were to be distinguished from the substance. Calvin indicated that one must not confuse the bread and wine with the body and blood of Christ. The Reformer's emphasis on union with Christ in his doctrine of virtualism (the body of Christ is in heaven, not locally present and it is through the power of the Holy Spirit that the believer is joined to that body and receives its benefits) blurred the issue of real presence for Wesley. Calvin placed more emphasis on the presence of Christ's human body mediated through the Holy Spirit while Wesley emphasized the presence of Christ in his divinity.

Even though Wesley repeatedly affirmed throughout his writings that Christ's body is present in heaven; yet, against the Catholic



notion, he also contended "no corporeal, carnal, material, substantial, or localized presence of Christ in the sacrament can be accepted."<sup>8</sup> Real presence involved the whole reality of God being present with the communicant. Father, Son, and Holy Spirit are directly involved in the sacramental presence. It is a dynamic and living presence where God acts. Wesley affirms his doctrine of real presence in the following hymn:

"O God, Thy word we claim,  
Thou here record'st Thy name:  
Visit us in pardoning grace,  
Christ, the Crucified appear,  
Come in thy appointed ways,  
Come, and meet, and bless us here.

No local Deity  
We worship, Lord, in Thee:  
Free Thy Grace and unconfined,  
Yet it here doth freest move;  
In the means Thy love enjoin'd,  
Look we for Thy richest love."<sup>9</sup>

Wesley's understanding of real presence was also important to his perception of the sacrament in terms of the moment of justification. One of the needs of the communicant might have been that

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<sup>8</sup>Ole E. Borgen, John Wesley On The Sacraments, p. 65.

<sup>9</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 215.

of regeneration. If Holy Communion was merely a memorial celebration as Zwingli indicated, then the sacrament could not be used as a means of justifying grace. Wesley, in the following hymn, demonstrates his conviction that Holy Communion can be an instrument used by God to help lead the penitent sinner to salvation:

"Salvation is in Jesu's Name,  
Could I but touch his Garment's Hem,  
Even I should be made whole.  
His body doth the Cure dispense.  
His Garment is the Ordinance,  
In which He designs t'appear;  
The Word, the Prayer, the broken Bread,  
Virtue from Him doth here proceed,  
And I shall find Him here."<sup>10</sup>

The Lord's Supper must be a true and effectual means of grace where Christ can not only be remembered in the past but also found in the present. If past sins are forgiven by our Lord through his blood, then are not present sins washed away and even the sins of those who have found themselves in the state of sin? Borgen says,

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<sup>10</sup>Ibid., pp. 37-38.

"Thus there is a two-way suspension of time and place: Christ is crucified now and here; and my sins drive the nails through his hands on Calvary, then and there. But, as the believer repents, almost crushed under the burden of acknowledged guilt he also realizes the full importance of this for him now: Christ invites him to his Sacrifice, 'not as done and gone many Years since, but as to Grace and Mercy, still lasting, still new, still the same as when it was first offer'd for us'."<sup>11</sup>

For Wesley, Christ actually involves himself as an unseen presence as each person participates in the sacrament of Holy Communion. Therefore, salvation is a present reality. No memorialist conception will satisfy a person who realizes this fact. By this insistence upon Christ's real presence, the evangelist diligently steered away from an esoteric or ethereal conception of mystery epitomized by Martin Luther who maintained that the body of Christ was in the bread and yet the bread was still bread. Luther insisted this paradox is a mystery and should be left as such.

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<sup>11</sup>Ole E. Borgen, John Wesley on the Sacraments, p. 92.

Section 3  
Holy Communion As Mystery  
In John Wesley's Doctrine of Justification

For Wesley, the center of mystery in the atonement was that Christ has died once and for all and for all people, and yet it remains an eternal sacrifice. This great work of redemption--Christ satisfying God's justice and wrath--is conveyed to the communicant in the Lord's Supper. It offers the richest gift one can receive--The Lord Jesus Crucified. Furthermore, Christ appears before the throne of God as our advocate and representative. Although he died once, he intercedes incessantly. Although he redeemed us once, he delivers us continually. As he offered himself to God, his death and sacrifice communicated through the Lord's Supper enters the believer as the believer enters into that mystical Body for which He died and which is dead with Christ. For Wesley, the believer as a member of Christ's mystical Body dies with Christ and enters with Him before the throne of God to find the sacrifice accepted.

Wesley is not advocating transubstantiation (the elements being the actual body and blood of Christ) which he clearly rejected in his writings. What he is trying to say is that Christ redeemed us once; Christ delivers us continually; and Christ will deliver all the regenerated from God's wrath. Wesley made it very clear that we do not offer God anything; rather, it is God who offered to us his grace and mercy. By stating that

"This great and holy Mystery communicates to us, the Death of our blessed LORD, both as offering Himself to GOD and as giving Himself to Man... ." <sup>12</sup>

No discussion of the mystery of Holy Communion is adequate without defining the words 'table' and 'altar'. Wesley in his extraction of Dean Brevint's treatise "Christian Sacrament and Sacrifice" states:

"To men it is a sacred Table where God's minister is ordered to represent from God his Master the Passion of His dear Son, as still fresh, and still powerful for their salvation.

And to God it is an Altar where men mystically present to Him the same Sacrifice as still bleeding and suing for mercy.

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<sup>12</sup>Ibid., p. 186.

And because it is the High Priest Himself, the true anointed of the Lord who hath set up both this Table and the Altar, for the communication of His Body and Blood to men, and for the representation of both to God; it cannot be doubted but that the one is most profitable to the penitent sinner and the most acceptable to His gracious Father."<sup>13</sup>

The dichotomy of the table and altar is in some sense the dichotomy of the sacrament and the sacrifice for Wesley. The table is a past and present reminder of what Christ has done for us through his life, death, and resurrection. The altar is a past and present reminder of the need that we offer our lives, our service, and our desires to God. Both of these elements are essential ingredients in Wesley's theology of the atonement and are two aspects of Christ's redemptive work. This dichotomy of the sacrament and sacrifice, however, does not in any way diminish the Lord's Supper as being a means of grace and an instrument of salvation. As Christ offered Himself to God, likewise He calls us to offer ourselves anew to God.

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<sup>13</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 187.

Section 4  
Holy Communion As Participation  
In John Wesley's Doctrine of Justification

For Wesley, Christ's redemptive work actually begins with prevenient grace--God's work in us and through the various means of grace including Holy Communion even before our conscience is stirred. Dr. Steve Harper, in his book John Wesley's Message For Today, refers to this as a leading grace. "It is the operation of God that moves us to the place of repentance."<sup>14</sup>

Wesley realized that in its natural state the human heart corrupt. However, he was also aware of the Apostle Paul's reminder to the Roman Christians that while we were yet sinners Christ died for us. Therefore we are now justified by His blood, saved from our sins, and spared the wrath of God.

One of the primary acts of participation in Holy Communion within Wesley's doctrine of justification is our taking part in the blood of Christ. However, what Wesley glorified in may have in fact horrified his contemporaries and certainly

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<sup>14</sup>Steve Harper, John Wesley's Message For Today (Grand Rapids: Zondervan, 1983), p. 41.

horrifies many in our modern culture. Who could read the following lines and not be greatly moved by the graphic descriptions of the bloody sacrifice:

"Still the Wounds are open wide,  
The Blood doth freely flow,  
As when first his sacred Side  
Receiv'd the deadly Blow:  
Still, O God, the Blood is warm,  
Covered with the Blood we are."<sup>15</sup>

This hymn brings out with unequivocal drama, Wesley's conviction of the continuing sacrifice of Christ in heaven. In another Communion hymn, Wesley pleads with the Heavenly Father to "look through Jesus wounds on him."<sup>16</sup> We need to ask ourselves, "If decent people in the first century were shocked by Calvary, what about me?"<sup>17</sup>

Another way in which we participate in the Lord's Supper within the confines of justification is that we encounter Christ which becomes a sacrament of our encounter with God. In Holy Communion a rendezvous with Christ was for Wesley

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<sup>15</sup>J. Ernest Rattenbury, The Eucharist Hymns of John and Charles Wesley, p. 109.

<sup>16</sup>Ibid., p. 233.

<sup>17</sup>Ibid.



"a threefold seal and pledge."<sup>18</sup> First of all, it confirmed the validity of Christ's death and atonement. Next, it sealed the offer of salvation. Finally, it was a pledge for all believers that Jesus had rendered them his purchase in glory. Wesley contended that participation in an encounter with Christ was the objective work of the sacrament in the sense that it did not arise from a change in us, but rather from God's initiative toward us. Because of that, our gratitude should be overflowing and abundant toward God.

Section 5  
Holy Communion As Gratitude  
In John Wesley's Doctrine of Justification

James F. White describes God's grace active in the Eucharist as transsignification:

"Christ uses bread and wine in the action of a thanksgiving community to give himself to us. They are a gift; the reality of them completely changes because they become means through which we experience anew Jesus Christ."<sup>19</sup>

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<sup>18</sup>Ole E. Borgen, John Wesley On The Sacraments, p. 221.

<sup>19</sup>James F. White, Sacraments As God's Self-Giving (Nashville: Abingdon Press, 1983), p. 59.

The very first image we are presented by the early church of God's self-giving in the Lord's Supper is that of a joyful thanksgiving:

"They worshiped together regularly at the Temple each day, met in small groups in homes for Communion, and shared their meals with great joy and thankfulness praising God. (Acts 2:46-47a)"<sup>20</sup>

Thanksgiving is a basic act of Holy Communion. Our Lord gave thanks before He broke the bread and instructed us to do the same when He said, "This is my body, given for you. Eat it in remembrance of me."<sup>21</sup> The Didache, written in the first century, instructs: "Now, about the Eucharist: This is how to give thanks and begins, We thank you, our Father for... ." <sup>22</sup>

In harmony with these ancient and contemporary examples, John Wesley recognized the notable significance of thanksgiving in the service of Holy Communion. His Communion hymns, along with those

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<sup>20</sup>The Living Bible (Wheaton, Illinois: Tyndale Publishing House, 1971), p. 864.

<sup>21</sup>Ibid., p. 831.

<sup>22</sup>Early Christian Fathers, ed. Cyril Richardson (Philadelphia: The Westminster Press, 1953) p. 175.

of his brother Charles, are just one example of his concerted effort to incorporate a joyful thanksgiving in the celebration of the Sacrament. Ernest Rattenbury, in the following passage, attempts to share just how important these Communion hymns were to the worshipping congregations:

"The introduction of hymns into Holy Communion was a novelty in the eighteenth century, however much it may have been a revival of ancient practice. They introduced a note often of ecstatic joy. ...The service was the thanksgiving of a Community, not merely of its individuals... ."23

Another major theme in John Wesley's doctrine of justification is pardon which is the foundation for our joy. God has pardoned us from our sins and has set us in a state of favor through Jesus Christ. There were some members of the Methodist societies who felt like they could not communicate with a joyful and thankful heart because of their fear of drinking the sacrament unworthily; therefore, bringing damnation upon themselves. Wesley, in his sermon "The Duty of Constant

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<sup>23</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 152.

Communion," addressed this concern by declaring, "If then you fear bring damnation on yourself by this, you fear where no fear is. Fear it not for by eating and drinking unworthily; for, that, in St. Paul's sense, ye cannot do."<sup>24</sup>

The joy of the sacrament for Wesley was knowing that justification (Christ's atoning work for us) clearly made way for sanctification (the peace and love of the Lord). Therefore, he insisted that communicants should worry less about eating and drinking unworthily and should focus their attention more on making sure they do not neglect taking the sacrament and receiving its benefits.

#### Section 6 Conclusion

For Wesley, Holy Communion was justifying grace as well as sanctifying grace. He was fully convinced that a penitent sinner could receive Jesus Christ as his or her Savior during Holy Communion. Therefore, Wesley stood at odds with some of his contemporaries (i.e. Ulrich Zwingli)

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<sup>24</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3 (Nashville: Abingdon Press, 1986), p. 434.

who insisted that Holy Communion was nothing more than a memorialist meal.

Christ's real presence in the Sacrament, for Wesley, did not involve any localized presence of Christ. Instead, he emphasized that it involved the whole reality of God as a dynamic and living presence. Wesley's insistence on Christ's real presence, incidentally, did not attempt to detract anyone's attention from focusing on the memorial aspects of the Sacrament. The remembrance of Christ's atoning work at Calvary was an essential ingredient in Wesley's sacramental theology.

Holy Communion as mystery within Wesley's doctrine of justification was two pronged: 1). The Atonement as a past event (Christ died once for everyone) and 2). The Atonement as a present event (Christ's death remains an eternal sacrifice). The atonement as a past event satisfied God's justice and wrath, however, Wesley also believed that the Christian as a member of Christ's mystical body dies with Christ and enters with him before the throne to find the sacrifice accepted. Christ redeemed us once in the past from God's wrath and

he also redeems us continually from God's wrath. Therefore for Wesley, Holy Communion has two dimensions in its relationship to the mystery of the atonement: 1). It is the table of our Lord which emphasizes that Christ's death was a unique one time event and 2). It is the altar of our Lord which emphasizes Christ's eternal sacrifice in heaven, but not a perpetual sacrifice on earth as performed each time in the Roman Catholic Mass.

Holy Communion as Participation in Wesley's doctrine of justification begins with prevenient or leading grace which moves us to the place of repentance and justifying, saving faith. One of the primary aspects of participation for Wesley was our taking part in the blood of Christ. As Jesus offers himself to God in the continuing of his intercessory work, he makes me a member of his body, and with him access is gained to the throne of God. Several of Wesley's hymns graphically portray the continuing sacrifice of Christ in heaven. Therefore, our encounter with Christ becomes a sacrament of encounter with God.

Holy Communion as Gratitude in Wesley's doctrine of justification involved a concerted effort to incorporate a joyful thanksgiving in the celebration of the Sacrament. The Communion hymns of the Wesley brothers, John and Charles, were an important source of gratitude for their worshipping congregations. A source of concern for John Wesley was the preoccupation of some Methodists with taking the sacrament in an unworthy manner. Wesley desired that these persons worry less about eating and drinking unworthily and focus their attention on not neglecting the sacrament and forgoing its benefits.

In the Adult Study Series, it is my aim to help the class members grow in a Wesleyan understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude in John Wesley's doctrine of justification by establishing the following goals: 1). Clearly articulate the influences behind John Wesley's doctrine of real presence emphasizing that the Lord's Supper is much more than a memorialist meal. 2). Clearly articulate the influences behind John

Wesley's two pronged approach to the mystery of the atonement: the atonement is a past event (Christ died once for everyone) and the atonement is a present event (Christ's death remains an eternal sacrifice. 3). Clearly articulate the influences behind our participation in the blood of Christ and in justifying grace within a Wesleyan context. 4). Clearly articulate the influence behind John Wesley's insistence that the Lord's Supper should be a joyful celebration of gratitude for the pardon of our sins.



## CHAPTER 5

Holy Communion As Memorial, Mystery,  
Participation, and Gratitude In  
John Wesley's Doctrine of Sanctification

## Section 1

## Background Information:

## Holy Communion As A Confirming Ordinance

John Wesley maintained as soon as we begin to believe in Jesus Christ as our Savior sanctification has begun to take root in our lives. It is both an instantaneous and gradual process. Faith is the only condition of sanctification, just as it is of justification. It is faith that produces all good works and holiness, however, love is the essence of all sanctification. Wesley contended that the Lord's Supper communicates to us that we are actually receiving and experiencing the sanctifying grace of God through the power of the Holy Spirit. In his sermon on The Duty of Constant Communion Wesley states,

"The grace of God confirms to us the pardon of our sins by enabling us to leave them. As our bodies are strengthened by bread and wine, so are our souls by these tokens of the body and blood of Christ. This is the food of our souls: this gives strength to perform our duty, and leads us on to perfection."<sup>1</sup>

Assurance, for Wesley, was grounded in God's grace actually bestowed through the sacrament instead of relying on the means of grace. Wesley reiterates this point by saying, "...if we wish for strength to believe, to love and obey God, then we should neglect no opportunity of receiving the Lord's Supper."<sup>2</sup> The main function of this sacrament for Wesley was not a means of justification (converting ordinance) but rather, a means of conveying sanctifying grace (confirming ordinance) to persons who already are believers. The following Methodist Communion hymn focuses on receiving and experiencing the sanctifying grace of God:

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<sup>1</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3 (Nashville: Abingdon Press, 1986), p. 429.

<sup>2</sup>Ibid.

"O the depth of love Divine,  
 Th' unfathomable grace!  
 Who shall say how bread and wine  
 God into man conveys!  
 How the bread His flesh imparts  
 How the wine transmits His blood,  
 Fills His faithful people's hearts  
 With all the life of God!"<sup>3</sup>

Section 2  
 Holy Communion As Memorial  
 In John Wesley's Doctrine of Sanctification

The word 'memorial' has a direct link with the word 'remember' in the sense of calling something to mind or having it set before our eyes. The words of our Lord Jesus Christ "this is my body (for you)," become directly personal for the individual communicant. In one sense, we feel a companionship with others who have and are sharing in the sacrament, and yet, these words can become very troubling in our conscience when we vicariously enter into the mistreatment of Christ at the hands of others just like us.

For Wesley the drama of this Holy Meal is that we feel and sense the dynamic flow of history. It is not a bare remembrance of a past event; rather, a covenantal history informing us about the

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<sup>3</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley (London: The Epworth Press, 1948), p. 213.

possibilities of a growing, intimate relationship with the living God. It is as if the whole miracle of salvation is suddenly cast before our eyes and thrust deep into our heart.

The words of our Lord Jesus Christ "this is my body (for you)" not only become directly personal for the individual, but also for the corporate Body. The apostle Paul says in 1 Corinthians 12:27, "All of you together are the one body of Christ... ." <sup>4</sup> To say we are Christ's body means we are united with Christ and each other in brokenness and humility. Wesley felt it was very important to remind his listeners that even though they were members of one body; that body was a wounded body.

"Ah give me, Lord, my sins to mourn,  
My sins which have thy body torn  
Give me with broken heart to see  
Thy last tremendous agony." <sup>5</sup>

At the beginning of section seven of his extract of Dr. Brevint, Wesley states that "too many Christians live as if Christ's body was the

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<sup>4</sup>The Living Bible (Wheaton, Illinois: Tyndale Publishing House, 1971), p. 924.

<sup>5</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 197.

only one that should have been broken. They do not live out that brokenness in their own lives."<sup>6</sup> Likewise, Wesley goes on to say, "...we beneath in the church present to God His Body and Blood in a memorial, that under the shadow of His Cross, and figure of His sacrifice, we may present ourselves in very deed before Him."<sup>7</sup> Part of the problem can be attributed to a de-emphasis on original sin in eighteenth century Anglican theology. Holy Communion should bring to mind that only by God's grace can a person be saved. Wesley stressed it was at great cost that God provided the grace by which we can be forgiven. People can do nothing to overcome and win reconciliation to God:

"The use of all means whatever will never atone for one sin; that is the blood of Christ alone, whereby any sinner can be reconciled to God; there being no propitiation for our sins, no other foundation for sin and uncleanness. Every believer in Christ is deeply convinced that there is no merit but in Him."<sup>8</sup>

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<sup>6</sup>Ibid., p. 188.

<sup>7</sup>Ibid., p. 187.

<sup>8</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol. 1 (Nashville: Abingdon Press, 1984), p. 382.

If one of the justifying benefits of Holy Communion is a reminder of the great price Christ paid for our sins, then one of the sanctifying benefits of the sacrament should be to remind us to come out from among the world and be separate, especially in the area of holiness. Wesley reminded his listeners that conformity to Christ was to share in his sufferings: "... (we) shall have communion with Him in glory, if we have conformity with Him here in His sufferings."<sup>9</sup>

Jesus once asked his disciples, "Who do people think that I am? What are they saying about me?" (Mark 8:27)<sup>10</sup> The answers then were various. The same question that Jesus asked of his followers could have been asked by John Wesley of his listeners. How do you remember Jesus?

First of all, we could be recollecting the memory of a famous hero, but a dead hero. We remember at one time there was a person named Jesus who lived, did many great things, and subsequently

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<sup>9</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 188.

<sup>10</sup>The Living Bible, p. 787.

died. This kind of historical remembrance John Wesley feared the most in the celebration of the Lord's Supper. Wesley in his extract from Brevint speaking of Christ's heroic atonement for sins on the cross states:

"The main intention of Christ herein was not the bare remembrance of his Passion, but over and above, to invite us to His Sacrifice, not as done and gone many years since, but as to grace and mercy, still lasting, still new, still the same as when it was first offered for us. ...Here then faith must be as true a subsistence of those things past which we believe, as it is of the things yet to come which we hope for by the help of which the believer, being prostrate at the Lord's Table as at the very foot of His Cross, should with earnest sorrow confess and lament all his sins, which were the nails and spears that pierced his Savior. We ourselves have crucified that Just One."<sup>11</sup>

The living Christ was not a dead hero; a great departed friend; or a distant memory. He is the now reigning Lord of the universe. Wesley states it this way in the following hymn:

"O what a soul-transporting feast,  
Doth this communion yield!  
Remembering here Thy passion past,  
We with Thy love are fill'd.

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<sup>11</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 178.

Sure instrument of present grace,  
 Thy sacrament we find.  
 Yet higher blessings it displays,  
 And raptures still behind."<sup>12</sup>

Secondly, we could be remembering who we are. This would not be a mere historical recollection; rather, a renewing and a reawakening. We would be reminded of how we are to behave individually and as a member of the corporate body of Christ. John Wesley hoped this would be one of the benefits of the Communion Meal. Wesley states,

"We ourselves have crucified that Just One. ...what shall we do? Let us fall amazed at that stroke of divine justice...(we) being prostrate at the Lord's Table, as at the very foot of the Cross, should show earnest sorrow confess and lament for (our) sins, which were the nails and spears that pierced (our) Saviour."<sup>13</sup>

Wesley desired that Holy Communion would stir up and call to mind a remembrance of who each believer was in Christ. They were bought with a price and they should live that way.

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<sup>12</sup>Ibid., p. 225.

<sup>13</sup>Ibid., p. 178.



Thirdly, we could be remembering whose we are. In "The Great Assize" Wesley cautions his listeners, "what manner of person (then) ought we to be, in all holy conversation and Godliness. ...Wherefore, beloved...seeing ye know he will come and will not tarry, `be diligent that ye may be found of him in peace, without spot and blameless'."<sup>14</sup> Assimilation with the siren's seductive calls of affluence and self-gratification was not the message of Holy Communion for John Wesley and neither is it for us. Wesley, in his sermon "On Riches" cautions,

"The root of all religion is faith. ...What a hinderance are riches to the very first fruit of faith; namely, the love of God. `If any man love the world,' says the apostle, `the love of the Father is not in him'. But how is it possible for a man not to love the world, who is surrounded with all its allurements? How can it be, that he should then hear the still small voice, which says, `My son give me thy heart'?"<sup>15</sup>

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<sup>14</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol. 1., p. 382.

<sup>15</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3., p. 521.

Taking the best of what the world offers and incorporating that into the Christian faith is not the same as being a standard bearer for Christ whether or not it aligns with our society's priorities.

For Wesley, remembering whose we are could be more closely associated with the men on the road to Emmaeus than with anyone who tried to strip the sacrament of God's real presence.

"As they (the two men on the road to Emmaeus and Jesus) sat down to eat, (Jesus) asked God's blessing on the food and then took a small loaf of bread and broke it and was passing it over to them when suddenly--it was as though their eyes were opened--they recognized him! And at that moment he disappeared!  
(Luke 24:30-31)"<sup>16</sup>

Remembering whose we are also reminds us that we are also celebrating a resurrection meal. Jesus' words, I am with you always (Matthew 28:20)<sup>17</sup> reminds us of the depth of his unfathomable grace. Whose are we? We belong to the living Christ and we are to walk in His steps. Sanctification is a willingness on our behalf not

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<sup>16</sup>The Living Bible, p. 835.

<sup>17</sup>Ibid., p. 777.

only to belong to the living Christ, but also to be conformed to His image. Day by day, Sunday by Sunday, we are to be transformed by the renewing of our minds. It is a slow progressive work apart from its instantaneous dimension of pardoning assurance.

It is curious to note that Ulrich Zwingli felt quarterly Communion was sufficient lest the meal became too commonplace. William Willimon finds this belief of Zwingli rather spurious. He says, "...five hundred years of experience in those churches that adopted the Zwinglian practice shows that churches which commune less frequently value Communion less."<sup>18</sup> Wesley knew that sanctification must be fed by constant spiritual renewal. To use rather secular language, if the believer is to remain inebriated in holiness; then he or she must be constantly filled with the new wine of the Holy Spirit. Wesley knowing this to be true, advocated the need for frequent celebration of the sacrament.

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<sup>18</sup>William Willimon, The Service of God Christian Work and Worship (Nashville: Abingdon Press, 1983) p. 123.

Section 3  
Holy Communion As Mystery  
In John Wesley's Doctrine of Sanctification

One can not remember whose we are without being reminded of the mystery of the atonement. Wesley places great emphasis on Christ as the one who makes satisfaction for our sins and guilt. Through His death, Christ has merited for us the forgiveness of sins. God's justice as well as His love have been satisfied. The thrust of Wesley's sermon "The Circumcision of the Heart" is a person's movement away from faith in one's own faith toward faith in grace. Therefore the fact that Christ died and thus merited salvation for everyone does not make salvation effective for all.

Christ and all His benefits are available to the believer through the mysterious inward and spiritual grace--the inner and secret operation of the Holy Spirit. This is the reason the Apostle Paul calls the Holy Spirit--the spirit of adoption and the guarantee and seal of our inheritance. The Holy Spirit leads us to Jesus and His primary purpose is none other than faith in Christ. For Wesley, faith is a gift of God. However, not

everything that passes under the name faith deserves that name. Faith has a definite context. It is faith in Christ.

"What is faith is it then through which we are saved? It may be answered, in general, it is a faith in Christ; Christ and God are the proper objects of it."<sup>19</sup>

If one has faith in the objective work of Christ; that is justification or saving faith, then the next step in true faith is in the subjective work of Christ; that is sanctifying or assuring faith. Harald Lindstrom maintains, "At the same time we are justified, in that very moment, sanctification begins. There is a real as well as a relative change. We are inwardly renewed by the power of God."<sup>20</sup>

Assurance was a major theme in the effective preaching of Wesley. He maintained that people could not only be saved, but know that they are saved. W.E. Sangster in The Path to Perfection adds, "It is important...to remark that he (Wesley)

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<sup>19</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol. 1., p. 120.

<sup>20</sup>Harald Lindstrom, Wesley and Sanctification (Grand Rapids, Michigan: Francis Asbury Press, 1980), p. 86.

carried over, without any apparent sense of crossing a gulf, the conviction that we could be assured that our sins were forgiven, and affirmed that we could be assured of our sanctification as well."<sup>21</sup> For Wesley, a major function of the work of assurance was God's progressive creation anew of the divine image in the believer. He desired that each Christian's life should become a constant desire to be in an unbroken relationship with Christ and to do His will. By one divine sovereign act Christ obtained satisfaction and pardon for our sins. For Wesley, this does not include being made actually just and righteous. He says:

"This is sanctification, which is, indeed, in some degree the immediate fruit of justification; but, nevertheless is a distinct gift of God, and of a totally different nature. The one implies what God 'does for us' through his Son; the other, what he 'works in us' by his Spirit."<sup>22</sup>

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<sup>21</sup>W.E. Sangster, The Path to Perfection (Nashville: Abingdon Press, 1943), p. 161.

<sup>22</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol. 1., p. 187.

The mystery of Holy Communion is that it conveys to those who were dead in their sins and therefore subject to the wrath of God that they have been made alive and therefore subject to His mercy. Moreover, it also incorporates a holiness of heart and Christian growth. Lindstrom maintains Wesley asserted that "the believer ...through his regular partaking of the Lord's Supper, is empowered to live the life of holiness and is given strength to remain in God's love and endure to the end."<sup>23</sup> Lindstrom also contends Wesley held that a primary function of Holy Communion as a means of grace is to:

"advance inward holiness, to conduce to the knowledge and love of God. ...The stress is put upon sanctification, not on favor Dei and forgiveness. Grace is here seen primarily as a *gratia infusa*, which effects a real, inherent change in the human soul."<sup>24</sup>

Wesley in the following Communion hymn stresses both justification and sanctification:

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<sup>23</sup>Harald Lindstrom, Wesley and Sanctification, p. 212.

<sup>24</sup>Ibid.

"This, is He that came  
By water and by blood  
Jesus is our atoning Lamb  
our sanctifying God.

See from His wounded side  
The mingled current flow  
The water and the blood, applied  
Shall wash us white as snow."<sup>25</sup>

Christ our Mediator who by perfectly obeying God (active righteousness) and suffering God's wrath (passive righteousness) made a once and for all time atonement for our sins. By this act we are forgiven and therefore enabled to live in holiness and submission before Him.

Section 4  
Holy Communion As Participation  
In John Wesley's Doctrine of Sanctification

To a person who is outside the community of faith may merely be bread and wine set before them; but to those who have entered into the mystery and wonder of the sacrament, these elements are Christ's love made visible. The real presence of Christ makes genuine the benefits of his inward grace and renewal in our lives.

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<sup>25</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 217.



In the early Church, Christians celebrated a common meal known as the **Agape** or **Love Feast**. It is highly probable that the earliest celebrations of the Eucharist took place in the setting of an actual meal and also that at some stage Communion became separated from its setting in the common meal. Dr. Daniel Migliore, in his article "The Open Banquet," comments on what he believes is the tainted state of the modern meal:

"As sinners, our meals are typically sorry affairs. Instead of being occasions of communication they are reduced to acts of consumption. They are perfunctory rather than festive. They are, above all, exclusive rather than inclusive. We elect to eat and drink with our own kind, only with people like us...We refuse to eat with strangers and foreigners, let alone with the obvious undesirables and outright enemies. So we build a wall around our tables. We deny food and friendship and therefore life itself to others. By excluding those unwanted people from our tables we make our eating and drinking an instrument of separation and even of death."<sup>26</sup>

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<sup>26</sup>Daniel L. Migliore, "The Open Banquet" (Sermon ; Luke 14:12-24). Princeton Seminary Bulletin, Ns 6, No. 1., (1985), p. 9.

The words of the following early Methodist Communion hymn remind us of how Wesley perceived the sacrament as being open to all regardless of race or social class.

"Come to the Supper, come,  
Sinners there is still room;  
Every soul may be His guest,  
Jesus gives the general word;  
Share the monumental Feast,  
Eat the Supper of your Lord."<sup>27</sup>

In the Eucharist, we are reminded of the universality of God's ultimate self-giving on the cross. Jesus died for all humanity. His broken body and spilt blood convey that we are not only individual recipients of his divine love, but we are also corporate recipients commissioned to establish a more just social order. Robert Browning and Roy Reed in their book, The Sacraments in Religious Education and Liturgy, add:

"The Lord's Supper...is first of all the place where the liberating presence of the crucified Lord is celebrated. Around the table...no one can place barriers at all. The Lord's Supper takes place on

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<sup>27</sup>John C. Bowmer, The Sacraments of the Lord's Supper in Early Methodism (London: A. and C. Black Ltd, 1951), p. 106.

the basis of an invitation which is as open as the outstretched arms of Christ on the cross."<sup>28</sup>

The Eucharist stands as a beacon of hope and a standard bearer for the Kingdom of God. It urges us not place our faith and confidence in the existing order; instead, it directs us to the Source of all true change Jesus Christ. The Apostle Paul says in 1 Corinthians 10:17, "No matter how many of us there are, we all eat from the same loaf, showing that we are all parts of the one body of Christ."<sup>29</sup>

Wesley also reminds those who have entered into the mystery and wonder of Holy Communion that participation in this sacramental grace is not to preserve and maintain the status quo, but rather to further progress in faith and holiness. In his sermon, "The Means of Grace," he writes: "All who desire an increase of the grace of God are to wait for it in partaking of the Lord's Supper; for this

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<sup>28</sup>Robert L. Browning and Roy A. Reed, The Sacraments in Religious Education and Liturgy (Birmingham, Alabama: Religious Education Press, 1985), p. 174.

<sup>29</sup>The Living Bible, p. 922.

also is a direction He Himself hath given."<sup>30</sup> For Wesley, this is the best way of growing in grace. We grow from strength to strength, by degrees until we reach the inexpressible blessing of entire sanctification. Participation in the Lord's Supper is:

"a union of love, holiness, and perfection. ...For it is this communion which makes us all one. We being many are yet, as it were, but different parts of one and the same broken bread, which we receive to unite us in one body. The believers are one body, united to one another and with their head, Jesus Christ, who is the bond and center of that union."<sup>31</sup>

Section 6  
Holy Communion As Gratitude  
In John Wesley's Doctrine of Sanctification

The invitation to the Eucharist is not only a call to participate in a feast of joy, but also in a festival of thanksgiving and gratitude. William Willimon in his book Sunday Dinner conveys, "Of all the memorable meals mentioned in the Gospels, the

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<sup>30</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol 1., p. 389.

<sup>31</sup>Ole E. Borgen, John Wesley On The Sacraments, p. 216.

most memorable is the meal in the upper room.

(Luke 22:7-38)"<sup>32</sup>

Luke indicates it was a Passover Meal. So much emotion was caught up in that celebration of Israel's liberation from 400 years of slavery in Egypt. Dr. Willimon says, "Looking back, the disciples would come to see this meal as a sign of their 'pass over' from death to life, from slavery to freedom."<sup>33</sup>

It is hard for us to imagine the impact of Jesus' words when he said to his disciples at the Passover meal, "I have looked forward to this hour with deep longing, anxious to eat this Passover meal with you before my suffering begins. For I tell you now that I won't eat it again until what it represents has occurred in the Kingdom of God."

(Luke 22:15-16)<sup>34</sup> When Jesus said, "This is my body," (Luke 22:19)<sup>35</sup> there was no need to ask the

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<sup>32</sup>William Willimon, Sunday Dinner (Nashville: The Upper Room, 1981), p. 73.

<sup>33</sup>Ibid.

<sup>34</sup>The Living Bible, p. 831.

<sup>35</sup>Ibid.

question why this night was different from all other nights. It would later be apparent to the disciples that this would be forever remembered above all other nights in history. John Wesley, in the following Communion hymn, tries to relate the awe and wonder of that night which will forever be remembered:

"Prince of Life, for Sinners slain,  
Grant us fellowship with Thee,  
Fain we would partake thy Pain  
Share thy mortal agony.  
Give us now the dreadful Power,  
Now bring back thy Dying Hour.

Surely now the Prayer He hears;  
Faith presents the Crucified!  
Lo! the wounded Lamb appears  
Pierc'd his Feet, his Hands, his Side,  
Hangs our Hope on yonder Tree,  
Hangs, and bleeds to Death for me!"<sup>36</sup>

For Wesley, when one considers the depth of Christ's atoning work and love for us, then the only proper response one can have is gratitude:

"In Jesus we live, In Jesus we rest,  
And thankful receive His dying bequest;  
The cup of salvation He mercy bestows,  
And all from His passion Our happiness  
flows."<sup>37</sup>

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<sup>36</sup>Ole E. Borgen, John Wesley On The Sacraments, p. 91.

<sup>37</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 225.

The Christian life between justification and sanctification is, in one sense, a process of growth in gratitude toward God. An element of the pure or perfect love associated with Wesley's doctrine of Christian perfection is gratitude. It could be said that the most extreme form of gratitude is worship. Since God is love, the most perfect form of gratitude that we can express is to love God and to be God's love to the world. Wesley states it this way:

"What is then the perfection of which man is capable, while he dwells in a corruptible body?...It is the 'loving the Lord his God with all his heart, and with all his soul, and with all his mind'. This is the sum of Christian perfection: it is comprised in that one word, love."<sup>38</sup>

The ultimate consummation of a life of gratitude to Jesus for what He has done for us will be final salvation. Wesley believed that "true faith must be accompanied by the love of God and of all people."<sup>39</sup> If real change has taken place in us then we will live our lives with gratitude,

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<sup>38</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3., p. 74.

<sup>39</sup>Harald Lindstrom, Wesley and Sanctification, p. 199.

humility, love, generosity, obedience and holiness. We will be like our Lord being perfected in Him.

#### Section 7 Conclusion

Holy Communion, within the confines of a Wesleyan doctrine of sanctification, stresses the instantaneous and gradual benefits of the sacrament. Not only do we receive the immediate benefit of God's sanctifying grace, but we are also challenged to radically live out that grace in society. We are to grow step by step until we reach in the inexpressible joy of entire sanctification. Holy Communion likewise should be feast of inclusion where all are welcome to the banquet table. We are all members of that one body of Christ.

The Lord's Supper also reminds us who we are and whose we are. We are Christians who belong to the Lord Jesus Christ and our lives should be holy and exemplary. Most importantly, the Eucharist reminds us of Jesus Christ. He is not a dead hero; but rather, our living Lord. Those elements infuse us with His life blood and convey to us his real presence and sanctifying grace empowering us to



live a life of holiness and giving us strength to remain in God's love. Therefore, as Wesley believed, it is this continual supply of power that provides refreshment for our souls as well as vigor to produce the fruit of sanctifying grace.

John Wesley, in his writings and in his ministry, stressed the necessity of both the justifying and the sanctifying benefits of this wonderful sacrament. We do not sacrifice Christ on the altar again, however, his one sacrifice paid the price for our redemption and by the Holy Spirit we are to be empowered to live in love and unity as the living and dynamic body of Christ.

In the Adult Bible Study Series, it is my aim to help the class members grow in a Wesleyan understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude within John Wesley's doctrine of justification by establishing the following goals: 1). Clearly articulate the influences behind personal and corporate remembrance in John Wesley's eucharistic thought within his doctrine of sanctification. 2). Clearly articulate the influences behind the

mysteries of faith, grace, and assurance in John Wesley's eucharistic thought within his doctrine of sanctification. 3). Clearly articulate the influences behind God's Self-Giving and our response in John Wesley's eucharistic thought within his doctrine of sanctification. 4). Clearly articulate the influences behind the Christian's growth in gratitude in John Wesley's eucharistic thought within his doctrine of sanctification.

## CHAPTER 6

### The Adult Study Series

#### Section 1 Introduction

The Adult Study Series had its origin in the expressed needs of the local congregation. In September of 1987, during the worship services, I asked members of the congregation to jot down on the attendance pads various subjects they wanted me to speak on in the future. As a result of this informal survey, I preached sermons on five of the requests in November 1987.

Several persons indicated an interest in knowing more about the sacrament of Holy Communion. Out of this desire expressed by members of this local congregation to better understand and appreciate Holy Communion, I decided to implement an adult study series on John Wesley's understanding of and appreciation for the Sacrament.

## Section 2 Volunteers

Since I was going to use an established method of experimental research "the non-randomized pre-test - post-test control design,"<sup>1</sup> It became necessary to solicit volunteers. Ideally, it would be desirable to have identical groups as members of the control group and the test group with the only variable being the Adult Study Class. However, given the circumstances in my church this arrangement was impractical. I announced from the pulpit, in the church newsletter, and to the Sunday school classes that I would like volunteers to participate in both multiple-choice and an interview questionnaires. There were five members from the congregation who agreed to complete the questionnaires. I also limited the responses from the Control Group and the Adult Study Group to five apiece.

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<sup>1</sup>Paul D. Leedy, Practical Research: Planning and Design, 2d. (New York: Macmillan, 1980), p. 170

Section 3  
The Congregational Reflection Group

The Congregational Reflection Group (C.R.G.) consisted of two men and ten women. The majority of this group embodied homemakers or retirees who were members of the Women's Bible Study group. The C.R.G. meetings were held at 11 am following the Bible Study. Four C.R.G. meetings were held in the Spring of 1989. Another twelve meetings took place between February of 1990 and February of 1991. These meetings did not take place according to the original schedule, but, though regular, were held on call.

The orientation session was held for the re-organized C.R.G. in February 1990 with ten persons present. Copies of the dissertation proposal were disbursed to the members. We spent the majority of the hour reading through the material. I fielded questions about the nature and scope of the project-dissertation and the role of the C.R.G. It was mentioned at this meeting that the C.R.G. would have input into the design of the multiple-choice and interview questionnaires. The roles of the Neutral Group, the Control Group, and the Test

Group were discussed in detail with a specific reference given to Paul Leedy's explanation of the pre-test post-test control group quasi-experimental design. The C.R.G. members were asked to read the dissertation-proposal, write down any questions or concerns, and bring them to the next C.R.G. meeting.

The C.R.G. met six times between March 1990 and June 1990. During this time the multiple-choice and interview questionnaires were designed and distributed to the Neutral Group; the lesson plans (as many as were completed) for the Adult Study Group were discussed with members of the group; Chapters two and three were passed out to the members and discussed; revisions were made on the multiple-choice and interview surveys; and copies of these revised surveys were distributed to the control and test groups.

The C.R.G. met again in October and I gave feedback to the group about the Adult Study Group experience. The answers from the Control Group and Test Group pre-test survey forms were discussed. I reported that the Control and Test Group multiple-

choice and interview questionnaire post-tests had been distributed.

It was intended that the C.R.G. would give input to the graphing compiling, and evaluating of the pre-test post-test answers to the survey and interview questionnaires in November 1990, but that was delayed due to my church and conference responsibilities. This process did not begin until January 1991. During this month the C.R.G. met four times. Chapters four, five, six, and seven of the project-dissertation were read and discussed and the survey results from the Neutral, Control, and Test groups were evaluated, compiled, and graphed.

#### Section 4 The Neutral Group

The Neutral Group consisted of five volunteers from the congregation. Each person was told that the multiple-choice and interview questionnaires were a trial run and also that his or her answers were completely anonymous. Each form they received had a letter designation. For example, the first person received a multiple-choice questionnaire and an interview questionnaire each labeled "Neutral

Group Form A" at the top. The next person received a questionnaires labeled "Neutral Group Form B." In the compilation of the Neutral Group results in the Appendix section of the project-dissertation, numbers were used instead of letters and the person who had "Form A" is not person "#1" to protect his or her identity.

#### Section 5 The Control Group

The members of the Control Group consisted of five volunteers from the congregation. Each person was told that he or she would be taking two sets of survey instruments: a pre-test of the multiple-choice and interview questionnaires and a post-test of the multiple-choice and interview questionnaires. Each one was told that he or she would take the same evaluative examinations as the Adult Study Class members with the only exception being he or she would not take the twelve week study. Like members of the Neutral Group each person in the Control Group received forms with a letter designation. Care was taken to make sure that the same person who took "Control Group Form A" in the pre-test also took "Control Group Form A"



in the post-test. In the compilation of responses from the Control Group numbers were used instead of letters. However, person #1 on the pre-test does correspond to person #1 on the post-test.

#### Section 6 The Test Group

There were as few as five and as many as a dozen persons who participated each week during the twelve week Adult Study Series. Five persons volunteered to take the evaluative instruments. Like members of the Control Group they were given both pre-test and post-test multiple-choice and interview questionnaires. Unlike the Control Group, these persons participated in the twelve week series. The Test Group answers were compiled in the same manner as those members of the Control Group.

#### Section 7 The Multiple-Choice Questionnaire

The multiple-choice questionnaire (or survey questionnaire) designed by the pastor with specific input from the C.R.G. concentrated on cognitive and affective types of questions relating to the hypothesis of this project-dissertation. The trial

run, the pre-test, and the post-test versions each contained twenty-four questions: twelve of which were cognitive in design and twelve affective. The questions followed the format and structure illustrated in Sudman and Bradburn's book Asking Questions.

Lessons two and seven were limited to four questions each because they were from lecture periods where more material was covered during the class sessions. Each lesson had at least one cognitive and one affective question devoted to a specific theme that was covered during that day's lecture. For example, the lecture on July 8, 1990 was devoted to the John Wesley's interpretation of the doctrine of justification. This lecture specifically included John Wesley's early idea of salvation by faith and works and discussed in detail John Wesley's Aldersgate experience. After Aldersgate, Wesley came to know and experience that his good works had no bearing whatsoever upon his justification before God. This aspect of John Wesley's life also was discussed in detail.

One set of multiple-choice questions deals directly with the issue of good works. The cognitive question was stated as follows: "To the best of your knowledge, are good works necessary for a Christian to get into heaven -- very important, somewhat important, not very important, not important at all, or don't know?" The affective question did not talk about the person's knowledge of Christians in general; but instead, it was personalized. "How strongly do you feel your good works will influence God into allowing you into heaven -- very strongly, strongly, not too strongly, not strong at all, or don't know?"

#### Section 8 The Interview Questionnaire

The interview questionnaire was designed by me with specific input from the C.R.G. The questions on the interview questionnaire closely resembled to those on the multiple-choice questionnaire except that they were opened ended rather than being multiple choice. This was done for two reasons: the C.R.G. and I did not want to introduce another variable into the project-dissertation and the interview questions were designed as an expansion

of the multiple-choice questions allowing the volunteer to elaborate on his or her multiple-choice answers. For example, the interview questions corresponding to the multiple-choice examples given on good works in section 8 of this chapter are as follows: 1). The cognitive interview question is, "To the best of your knowledge, are good works necessary for a Christian to get into heaven?" and 2). The affective interview question is, "How strongly do you feel your good works will influence God into allowing you into heaven?" In this particular case the only difference between the multiple-choice questions and interview questions was the absence of multiple-choice responses. The C.R.G. and I tried to be sensitive in the design of the interview questionnaire to try and insure that the Adult Study Series would be the only variable introduced into the project-dissertation.

#### Section 9 Trial Run

The trial run of the multiple-choice and interview questionnaires was taken by the Neutral Group. After the questionnaires were completed, I

evaluated them with input by the C.R.G. The compilation of the responses of the Neutral Group and the changes in individual questions are recorded in Appendix A and Appendix B of the dissertation-project.

#### Section 10 The Adult Study Series

Most of the members of the Adult Study Series were previously members of an Adult Sunday School Class, which I taught. The previous class was designed as an intergenerational forum. All members of the Adult Study Series received a copy of an outline and lesson plans for each session. The titles of the outlines and lessons are as follows:

Week #1 -- An Introduction to the Adult Study Series -- An Introduction to John Wesley  
Week #2 -- An Overview of John Wesley's Interpretation of the Doctrine of Justification  
Week #3 -- An Overview of John Wesley's Interpretation of Holy Communion as Memorial in the Context of His Interpretation of the Doctrine of Justification  
Week #4 -- An Overview of John Wesley's

Interpretation of Holy Communion as Mystery in the Context of His Interpretation of the Doctrine of Justification

Week #5 -- An Overview of John Wesley's Interpretation of Holy Communion as Participation in the Context of His Interpretation of the Doctrine of Justification

Week #6 -- An Overview of John Wesley's Interpretation of Holy Communion as Gratitude in the Context of His Interpretation of the Doctrine of Justification

Week #7 -- An Overview of John Wesley's Interpretation of the Doctrine of Sanctification

Week #8 -- An Overview of John Wesley's Interpretation of Holy Communion as Memorial in the Context of His Interpretation of the Doctrine of Sanctification

Week #9 -- An Overview of John Wesley's Interpretation of Holy Communion as Mystery in the Context of His Interpretation of the Doctrine of Sanctification

Week #10 -- An Overview of John Wesley's Interpretation of Holy Communion as Participation

in the Context of His Interpretation of the  
Doctrine of Sanctification

Week #11 -- An Overview of John Wesley's  
Interpretation of Holy Communion as Gratitude in  
the Context of His Interpretation of the Doctrine  
of Sanctification

Week #12 -- The Conclusion of the Adult Study  
Series

The Adult Study Series was divided into two main sections. Chapters two through six focused attention on Holy Communion within the context of justification. Chapters seven through eleven directed attention toward Holy Communion within the context of sanctification. Chapters one and twelve provided the introduction and the conclusion to the series. Chapters one, two, and seven were lecture periods because they introduced the class members to the historical person John Wesley and his interpretations of the doctrines of justification and sanctification. Class time was generally limited to forty-five minutes.

Chapters three through six and eight through eleven broke up Holy Communion into the component parts of memorial, mystery, participation, and gratitude within the context of the doctrines of justification and sanctification. In each of these sections I tried to combine cognitive and affective elements. A portion of each class period was designated for a lecture stemming from the title of each session. Each lesson had a time for questions and discussion which served both cognitive and affective purposes. Each lesson had a time for a summary and conclusion which was designed for the impartation of knowledge.

In chapters three through six, the class watched and discussed a four part video on Holy Communion newly released by Cokesbury Press. This served both cognitive and affective purposes. In chapters eight through eleven parallel examples of the session's theme from everyday life were discussed to accentuate a more affective response though it also served cognitive purposes.



## Section 11 Conclusion

The Adult Study Series had its origin in the expressed needs of the local congregation. It's layout followed the "pre-test - post-test control group experimental design." It's aim was to test the hypothesis of the project-dissertation: "through involvement in the planned adult study class, members of the local congregation will grow in their understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude within John Wesley's interpretation of the doctrines of justification and sanctification." It's evaluative instruments included a multiple-choice questionnaire and an interview questionnaire comprised of cognitive and affective questions. It's volunteers included five members of the Neutral Group; five members of the Control Group; and five members of the Adult Study Group who agreed to take the evaluative instruments. Chapter seven of the dissertation will analyze the Adult Study Series, draw conclusions about its effectiveness as compared to the aims of the

hypothesis; and make recommendations about its further use.

## CHAPTER 7

### Analysis of the Research and the Adult Study Series

#### Section 1 A Restatement of the Purpose

The purpose of this project is to develop and test a model (an adult study series) through which persons in a local congregation might grow in their understanding (knowledge) and appreciation (feeling) of Holy Communion within the double foci of the foundation of John Wesley's theology of justification and sanctification. The project will consist of meeting once a week for three months with an adult study class at the Lewistown United Methodist Church, Lewistown, Illinois.

#### Section 2 A Restatement of the Hypothesis

Through involvement in the planned adult study class, members of the local congregation will grow in their understanding and appreciation of Holy Communion as memorial, mystery, participation, and

gratitude within John Wesley's interpretation of the Christian doctrines of justification and sanctification. The hypothesis will be evaluated by pre-test - post-test multiple choice and interview questionnaires.

### Section 3 Research Method Reviewed and Analyzed

The method of research for the project-dissertation was experimental. Dr. Paul Leedy's example of "the non-randomized control group, pre-test - post-test design"<sup>1</sup> was the model used for the project-dissertation. Leedy says of this design,

"...the basic structure of this methodology is simple. We have two situations. We assess each to establish comparability. Then, we attempt to alter one of these by introducing into it an extraneous dynamic. ...Whatever change is noticed is presumed to have been caused by the extraneous variable."<sup>2</sup>

There were obvious advantages to using this research method. First, it provided a means of comparability. The use of the Control Group

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<sup>1</sup>Paul D. Leedy, Practical Research: Planning and Design, 2d. (New York: Macmillan, 1980), p. 172.

<sup>2</sup>Ibid., p. 167.

accompanied by both a pre-test and a post-test provided a structure in which the Adult Study Series was the only variable. Therefore if there was significant movement on the multiple-choice questionnaire one or more individuals, then one could be reasonably certain that the change was a result of the Adult Study Series.

Secondly, the use of a multiple-choice questionnaire supplemented by an interview questionnaire helped solidify the cognitive and affective responses of the volunteers. With the possibility of five responses and a chance to explain multiple-choice answers, it provided a sound foundation for the analysis of data.

There were several drawbacks to this method of research. First, there was the element of time. How could one be sure that a change in an answer on the post-test was due to the Adult Study Series? What if a person forgot what he or she put down on the pre-test causing a significant change in an answer? What if a member of the Test Group received Jesus Christ as Savior during the three month period and the significant changes on his or her

post-test answers were due more to that event than to any input from the Adult Study Series? The lack of control over time was a major problem for this method.

Secondly, there are obvious drawbacks when one tries to quantify human responses, especially affective responses. It is like asking a group of people to describe God's love. Each person's answer would be subjective and perhaps disjointed. If two people say I feel God's love very strongly, then what do they mean by very strongly? It could mean two completely different things. Despite these two possible problems, however, I was very satisfied using this method of research.

#### Section 4 The Listing of the Data Compilation

The compilation of the data tabulations found in the Appendix section of this dissertation are:

Appendix -- A   Compilation of Responses from the  
Neutral Group--A Trial Run of the Multiple Choice  
Questionnaire

Appendix -- B   Compilation of Responses from the  
Neutral Group--A Trial Run of the Interview  
Questionnaire

Appendix -- C    Compilation of Responses from the Control Group and the Test Group--A Pre-test of the Multiple Choice Questionnaire--A Post-test of the Multiple Choice Questionnaire

Appendix -- D    Compilation of Responses from the Control Group and the Test Group--A Pre-test of the Interview Questionnaire--A Post-test of the Interview Questionnaire

Appendix -- E    Compilation of Responses (Graphs and Charts) from the Control Group and the Test Group--A Pre-test of the Multiple Choice Questionnaire--A Post-test of the Multiple Choice Questionnaire--A Pre-test of the Interview Questionnaire--A Post-test of the Interview Questionnaire

Section 5  
The Multiple-Choice Questionnaire  
The Neutral Group Results

The five volunteers of the Neutral Group completed a preliminary multiple-choice questionnaire. The results were tabulated and revisions (where necessary) were made. Six revisions were made as a result of the preliminary testing. The revisions and explanations are listed below:

Original Question  
July 8, 1990

COGNITIVE

To the best of your knowledge, how much influence does God have on a person becoming a Christian -- a great deal, quite a lot, not very much, not at all or don't know? (Circle one)

Revised Question -- (alterations underlined)

July 8, 1990

COGNITIVE

To the best of your knowledge, how much does God influence a person's initial decision to become a Christian -- a great deal, quite a lot, not very much, not at all, or don't know? (Circle one)

Explanation: The question was originally designed to focus attention on the doctrine of prevenient grace. Three probes were used (a whole question probe, a phrase probe, and a key word probe) in an attempt to flesh out each person's knowledge about prevenient grace. The C.R.G. and I felt that the that the Neutral Group demonstrated sufficient understanding of question's purpose. However, we felt a rewording of the question with the insertion of 'initial decision' was necessary to avoid confusion about persons who have made a recommitment to Christ.

Original Question

July 8, 1990

AFFECTIVE

How strongly do you feel God influenced your decision to become a Christian -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

Revised Question -- (alterations underlined)

July 8, 1990

AFFECTIVE

How strongly do you feel that God influenced your initial decision to become a Christian -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

Explanation: The C.R.G. and I felt that the word 'initial' needed to be inserted into the question to avoid confusion about person's who have made recommitments to Christ.



Original Question

July 8, 1990

AFFECTIVE

How strongly do you feel your good works will influence God in allowing you to get into heaven -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

Revised Question -- (alterations underlined)

July 8, 1990

AFFECTIVE

How strongly do you feel your good works will influence God into allowing you into heaven -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

Explanation: minor editorial changes

Original Question

July 15, 1990

AFFECTIVE

For you personally how important is remembering Calvary during Holy Communion -- very important, quite important, not so important, not at all important or don't know? (Circle one)

Revised Question

July 15, 1990

AFFECTIVE

For you how important is remembering Calvary during Holy Communion -- very important, quite important, not so important, not at all important or don't know? (Circle one)

Explanation: The word 'personally' was left out because it was redundant.

Original Question

August 12, 1990

COGNITIVE

To the best of your knowledge, how much can a person know he or she is saved -- totally, quite a lot, somewhat, not at all, or don't know? (Circle one)

Revised Question -- (alterations underlined)  
August 12, 1990

COGNITIVE

To the best of your knowledge, how much can a Christian be assured of his or her salvation -- totally, quite a lot, somewhat, not at all, or don't know? (Circle one)

Explanation: This question was originally designed to focus attention on John Wesley's doctrine of assurance. Although the whole question probe used on this question did not indicate a substantial confusion by the Neutral Group volunteers on the meaning of this question; it was poorly worded and unclear. Hence, editorial changes were made for clarification.

Original Question  
August 12, 1990

AFFECTIVE

How strongly do you feel you are saved -- totally, pretty strongly, not too strongly, not at all strong, or don't know? (Circle one)

Revised Question -- (alterations underlined)  
August 12, 1990

AFFECTIVE

How strongly do you feel you are assured of your salvation -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

Explanation: The C.R.G. and I wanted the emphasis of the question to be centered on assurance of salvation.

Original Question  
September 2, 1990

AFFECTIVE

How strongly do you believe that taking Holy Communion will be a help to you -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

Revised Question -- (alterations underlined)  
September 2, 1990

AFFECTIVE

How strongly do you believe that taking Holy Communion has been spiritually beneficial to you -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

Explanation: The question was originally designed to focus attention on John Wesley's belief in Constant or Frequent Communion so that the believer might not neglect the benefits of the Sacrament. The C.R.G. and I felt that the words 'spiritually beneficial' needed to be inserted so that no confusion would occur about the direction and focus of the question. There were no question probes used on this question with the Neutral Group.

Section 6  
The Interview Questionnaire  
The Neutral Group Results

The five volunteers of the Neutral Group completed the interview questionnaire on a trial basis. The results were tabulated and revisions (where necessary) were made. Six revisions were made on the interview questionnaire. All revisions corresponded to the same questions on the multiple-choice questionnaire, since the interview questions were essentially identical to the multiple-choice questions. Listed below are the revisions, however, no explanations are given because they are the same as those on the multiple-choice questionnaire.

Original Question

July 8, 1990

COGNITIVE

To the best of your knowledge, how much does influence does God have on a person becoming a Christian?

Revised Question -- (alterations underlined)

July 8, 1990

COGNITIVE

To the best of your knowledge, how much does God influence a person's initial decision to become a Christian?

Original Question

July 8, 1990

AFFECTIVE

How strongly do you feel God influenced your decision to become a Christian?

Revised Question -- (alterations underlined)

July 8, 1990

AFFECTIVE

How strongly do you feel God influenced your initial decision to become a Christian?

Original Question

July 8, 1990

AFFECTIVE

How strongly do you feel your good works will influence God in allowing you to get into heaven?

Revised Question -- (alterations underlined)

July 8, 1990

AFFECTIVE

How strongly do you feel your good works will influence God into allowing you into heaven?

Original Question

July 15, 1990

AFFECTIVE

For you personally how important is remembering Calvary during Holy Communion?

Revised Question

July 15, 1990

AFFECTIVE

For you how important is remembering Calvary during Holy Communion?

Original Question

August 12, 1990

COGNITIVE

To the best of your knowledge, how much can a person know he or she is saved?

Revised Question -- (alterations underlined)

August 12, 1990

COGNITIVE

To the best of your knowledge, how much can a Christian be assured of his or her salvation?

Original Question

August 12, 1990

AFFECTIVE

How strongly do you feel you are saved?

Revised Question -- (alterations underlined)

August 12, 1990

AFFECTIVE

How strongly do you feel that you are assured of your salvation?

Original Question

September 2, 1990

AFFECTIVE

How strongly do you believe that taking Holy Communion will be a help to you?

Revised Question

September 2, 1990

AFFECTIVE

How strongly do you believe that taking Holy Communion has been spiritually beneficial to you?

Section 7  
The Control Group and the Test Group  
The Multiple-Choice Questionnaires  
Results and Analysis

The leading question that needs to be asked is: "What impact if any did the Adult Study Series have on the results?" The answer proved to be: "The Adult Study Series did little to persuade persons to change their answers on the multiple-choice questionnaire." Appendix E indicates that no person in the Test Group shifted more than one degree in either direction on any given question. There were no complete turnarounds of opinion. The same results were charted in the Control Group.

One surprising fact is that the Control Group, those who did not take the Adult Study Series, had more shifts in perspective than did members of the Test Group. The members of the Control Group had a 13.3% change (16 changes out of a possible 120). The Test Group in contrast had only a 5.8% change (7 changes out of a possible 120). There are a number of possible explanations why this happened.

First, the results indicate that the Test Group had stronger opinions than the Control Group. Out of the 120 answers in the section on

justification (60 pre-test and 60 post-test), the Test Group had 99 answers (82.5%) that indicated the strongest opinion either for or against. The Control Group, however, out of the 120 questions in the section on justification had only 76 answers (63.3%) that indicated the strongest opinion for or against. The section on sanctification suggests the same thing as the section on justification. Out of the 120 answers in this section (60 pre-test and 60 post-test), the Test Group had 87 answers (72.5%) that indicated the strongest opinion for or against. The Control Group had 73 answers (60.8%) that indicated the strongest opinion for or against. Secondly, many of the members of the Adult Study Group were already members of a Sunday School Class that I taught. It is possible that their opinions were formed in that setting. Thirdly, the Adult Study Series may have only reinforced the Test Group's prior opinions.

There were 120 cognitive and affective answers on the combined multiple-choice questionnaires. The Control Group had 11 cognitive changes (9.17%) and 5 affective changes (4.17%). The Test Group had 4

cognitive changes (3.3%) and 3 affective changes (2.5%). In both groups, Control and Test, the number of changes in affective responses were less than the number of changes in cognitive response. The group surveyed was small, however, it could be surmised that when persons did venture to change their opinions, modest as they were, they did it about someone else (i.e. Christians in general) and not about themselves. This involved less risk-taking on their part.

The results of the multiple-choice questionnaires were inconclusive with respect to the hypothesis of the project-dissertation. Since there were so few changes of perspective in the Test Group and since the answers on the interview questionnaires did not shed any light as to 'why' there was a change of opinion, one cannot be sure what caused the actual changes.

Section 8  
The Control Group and the Test Group  
The Interview Questionnaires  
Results and Analysis

The question to be asked here is: "What impact if any did the Adult Study Series have on the results?" The answer is: "The Adult Study



Series did little to persuade persons to change their answers on the interview questionnaire." Appendix E indicates that no person in the Test Group mentioned the Adult Study Series (or any portion of it) as the reason 'why' they changed their opinion in any substantial way. Six out of the seven persons gave no reason for their changed answer in any substantial way. One person's answer was disjointed and did not make sense.

The interview questionnaires (Appendix -- D), in one sense, seemed to do what they were intended to do; that is, provide a way for the volunteers to elaborate on their multiple-choice answers. However, since there were so few changes of perspective in the Test Group and none of these respondents mentioned the Adult Study Series as having any influence on their changed minds, I conclude that the results from interview questionnaires were inconclusive with respect to the hypothesis of the project-dissertation.

Section 9  
The Adult Study Series  
Questions to be Answered  
Results and Analysis

How did the Adult Study Series influence members of the local congregation with respect to the "Questions to be Answered" section of chapter one? Listed below are the questions and my analysis:

QUESTION

What are the biblical, historical, and theological roots of John Wesley's interpretation of the doctrines of justification and sanctification?

ANALYSIS

Lessons two and seven of the Adult Study Series dealt sufficiently with this question. However, the answers from the Test Group are inconclusive since there was only one change in perspective on the multiple-choice questionnaires and that person did not elaborate in the interview questionnaires on the reason why he or she changed her answer.

QUESTION

What are the biblical, historical, and theological roots of John Wesley's interpretation of Holy Communion as memorial, mystery, participation and gratitude?

ANALYSIS

Lessons two through eleven dealt adequately with this question. However, the answers from the Test Group are inconclusive due to the lack of changes in perspective.

QUESTION

What are the biblical, historical, and theological roots of John Wesley's interpretation of Holy Communion as memorial, mystery, participation, and gratitude within his interpretation of the doctrines of justification and sanctification?

ANALYSIS

Lessons two through eleven dealt sufficiently with this question. However, the answers from the Test Group are inconclusive due to the lack of changes in perspective.

QUESTION

Does participation in an adult study class improve a person's understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude within a Wesleyan interpretation of the doctrine of justification and sanctification?

ANALYSIS

The Test Group results are inconclusive.

Section 10  
The Adult Study Series  
Conclusions and Recommendations

It must be stated that the results of the 12 week Adult Study Series are inconclusive with respect to the hypothesis of this project-dissertation. It is unclear how much cognitive or affective growth, if any, took place among the members of Test Group. There were very few changes of perspective among the Test Group members. Furthermore, their answers on the interview questionnaires were not directed in any way toward the Adult Study Series. Robert Browning and Roy

Reed, in their book The Sacraments In Religious Education and Liturgy, help to clarify some of the problems of communication:

"Theoretically, communication can be defined as what happens when a receiver of a message assigns meaning to it. In other words, persons have to interpret the messages sent to them. When they interpret the words and actions used to send the messages, communication has taken place. It may not be communication intended by the sender, but a level of communication has taken place."<sup>3</sup>

I believe the Adult Study Series sufficiently addressed the 'Hypothesis' and the 'Questions to be Answered'. The outlines, lesson plans, multiple choices questionnaires and interview questionnaires adequately covered these two areas of concern. It may not surprising that so few changes of perspective occurred among the members of the Test Group, since the volunteers were over 60 years of age. They have had years to develop and solidify their beliefs and opinions about the Christian faith. Many of them have been long time church members. It is quite possible that a significant

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<sup>3</sup>Robert Browning and Roy Reed, The Sacraments in Religious Education and Liturgy (Birmingham, Alabama: Religious Education Press, 1985), p. 70.

portion of the biblical, historical, and theological material was review and not new. If the material was new, it may have just reinforced what they already believed. A weekly study of three months duration may not be long enough to change standing adult opinions; furthermore, the volunteers may not have been able to change because of the way the study series was being taught or reinforced in their minds.

Erik Erikson and James Fowler have done innovative and important work on the stages of ritualization and the stages of faith respectively. Both have investigated the rites of passage as persons move from infancy through adulthood. Although Erikson's work is not intrinsically religious in perspective, he and Fowler do seem to share a similar opinion on why it is difficult for many adults to change their ritual or faith beliefs. I believe their findings may give some insight into why so few changes of conviction occurred among members of the test group.

Erik Erikson delineates his stages of ritualization as: infancy; the second year of life; the play age--3 to 5; school age--6 to 11; adolescence; and adulthood. Concerning adulthood Erikson says:

"An adult is a person who is more or less ready to become a numinous model for the next generation and to act as a judge, however, indirectly of good and evil, as well as a transmitter of certain values which the adult believes to be important. Such parental, didactic, productive, or curative rituals are enforced by being related with conviction to God who has created us...who has convincingly proclaimed principles by which persons organize their lives."<sup>4</sup>

For Erikson, an issue of primary importance is: Can adults develop enough impartiality to be able to critique and analyze the rituals in which they participate?

James Fowler develops this line of thought even further. His stages of faith are: intuitive-projective faith--ages 3 to 7; mythic-literal faith--ages 7 to 12; synthetic-conventional faith--entered by adolescents and the most commonly found among adults; individuated-reflective faith--

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<sup>4</sup>Ibid., p. 99.

defined by the ability to demythologize one's faith without losing faith; and conjunctive faith--defined by the ability to relate with persons of other faiths and traditions in a dialogical manner without imposing your beliefs on the other. Fowler's research indicates that most adults never progress beyond Stage III (Synthetic-Conventional Faith). Fowler, like Erikson, attributes this to people neglecting to objectively evaluate their faith. Fowler claims that the beliefs in Stage III are "basically unexamined"<sup>5</sup> However, Fowler gives an intriguing insight that may provide some explanation for the deficiency of change in the test group results.

"...one reason so many church people equilibrate in Stage III faith and stay there all of their lives is that their experiences are more limited in respect to genuine diversity and they are in communities which continue to reinforce their Stage III. Moreover, this quality of faith is very satisfying and significant for many. ...persons are not so much locked into their particular symbols in a kind of fundamentalism of symbolic forms. Rather, symbols of the sacred--their own and others--are related to in ways which honor them as inseparably connected to the sacred. Any

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<sup>5</sup>Ibid., p. 108.

strategy of demythologizing, therefore, threatens the participation of symbols and symbolized and is taken, consequently as an assault on the sacred."<sup>6</sup>

Fowler's research raises significant questions applicable to continued research or development of the Adult Study Series. Should the liturgical life in our families and communities be related to the demythologizing of faith beliefs? How should new rituals or faith beliefs be created? Furthermore, what role should a minister play in the creation of new rituals or faith beliefs?

I believe the Adult Study Series is a good three month study. It provides a thorough introduction to Wesley's doctrines of Holy Communion, Justification, and Sanctification. Wesley's four main tenets of Holy Communion: memorial, mystery, participation, and gratitude are examined in depth. The Adult Study Series renders a variety of ways of acquiring knowledge and appreciation for Holy Communion: lecture, question and answer; group discussion; multi-media; secular and scriptural scenarios; group debate; group

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<sup>6</sup>Ibid., p. 109.



participation in a covenant Communion service and so on.

By and large the Test Group answers reflected very strong opinions that were not affected by what the Adult Study Series had to offer. Therefore, Adult Study Series lends itself to further research and development.

## Outline Lesson 1

## An Introduction to the Adult Study Series

## An Introduction to John Wesley

- I. Background for the Adult Study Series--The Nature and Scope of the Project-Dissertation
  - A. Statement of the Purpose
  - B. Hypothesis
  - C. Questions to be Answered
  - D. Significance of the Study
  - E. Benefits to the Pastor
  - F. How will it Contribute to the Practice of Ministry?
  - G. How will it Benefit the Local Church?
- II. A Brief Overview of the Class Session Structure during the Adult Study Series
- III. An Introduction to the Life and Ministry of John Wesley
  - A. Brief Summation of the Lives of the Parents of John Wesley--Samuel and Susannah Wesley
  - B. The Significant Events of John Wesley's Life and Ministry Before His Aldersgate Experience
  - C. A Description of John Wesley's May 24, 1738 Aldersgate Experience

D. The Significant Events of John Wesley's Life  
and Ministry After His Aldersgate Experience

IV. A Summary and Conclusion of Lesson 1

V. A Time to Ask Questions and to Discuss Lesson 1

## Lesson Plans for Lesson 1

### An Introduction to the Adult Study Series

#### An Introduction to John Wesley

#### I. Background for the Adult Study Series--The Nature and Scope of the Project-Dissertation.

##### A. Statement of the Purpose

The purpose of this project is to develop and test a model (an adult study series) through which persons in a local congregation might grow in their understanding (knowledge) and appreciation (feeling) of Holy Communion within the double foci of the foundation of John Wesley's theology: the doctrines of justification and sanctification. The project will consist of meeting once a week for three months with an adult study class at the Lewistown United Methodist Church, Lewistown, Illinois where I am pastor.

##### B. Hypothesis

Through involvement in the planned adult study class, members of the local congregation will grow in their understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude within John Wesley's interpretation of the

Christian doctrines of justification and sanctification. The hypothesis will be evaluated by pre-test - post-test multiple-choice and interview questionnaires.

C. Questions to be Answered

What are the biblical, historical, and theological roots of John Wesley's interpretation of the doctrines of justification and sanctification?

What are the biblical, historical, and theological roots of John Wesley's interpretation of Holy Communion as memorial, mystery, participation, and gratitude?

How does John Wesley incorporate his interpretation of Holy Communion as memorial, mystery, participation, and gratitude within his interpretation of the doctrines of justification and sanctification?

Does participation in an adult study class improve a person's understanding and appreciation of Holy Communion as memorial, mystery, participation, and gratitude within a Wesleyan interpretation of the doctrines of justification and sanctification?

#### D. Significance of the Study

From 1982 till 1987, I served on staff at a large downtown United Methodist Church. It had experienced rapid growth in the three years prior to my appointment and it continued to grow at a quick pace. I was troubled, however, by one unusual phenomenon: each time the Eucharist was served (about 6 times a year) the worship attendance would drop from about 1200 to 1050. It did not seem to matter whether or not it was announced in the newsletter or bulletin, because the drop in attendance was still the same. It also did not seem to matter what time of year or what Sunday of the month the sacrament was served.

I spoke with a minister on staff at an equally large Missouri Synod Lutheran Church located two blocks away and asked him about his worship attendance. He said his situation was almost the opposite. Whenever the Eucharist was served in his church, there was a significant increase in worship attendance. I began to wonder why there was such a disparity between the two churches concerning Holy Communion, although I did not pursue it further

until I was appointed to the Lewistown United Methodist Church in June of 1987. In Lewistown I began to notice the same pattern that I had found in my previous appointment, only to a lesser degree. Whenever the sacrament was served, the worship attendance experienced a drop.

In September of 1987 during the worship services, I asked for members of the congregation to jot down on the attendance pads various subjects they wanted the pastor to elaborate on either in a sermon or in a study class setting. As a result of this informal survey, I preached sermons on five of the requests in November 1987.

Several persons had indicated an interest in knowing more about the sacrament of Holy Communion. I felt this subject needed more time and attention than what I could offer in a twenty minute sermon. This planned adult study series thus has its origin in the expressed needs of the local congregation.

The Lewistown United Methodist Church (368 members) practices various outward forms of celebrating Holy Communion (i.e. in the pews, at the altar, or in a circle). However, I anticipate a

deeper understanding and appreciation of the sacrament for the church members through the implementation of an adult study class.

Evidence for the effectiveness of this project will be demonstrated by the following criteria:

1. Those who more fully understand and appreciate Holy Communion in the Wesleyan tradition will desire that others be instructed in a similar way to preserve the sacrament in the corporate memory of the local congregation.
2. Those who more fully understand and appreciate Holy Communion in the Wesleyan tradition will desire to commune more frequently.
3. Those who more fully understand and appreciate Holy Communion in the Wesleyan tradition will express more gratitude and thanksgiving for the privilege of partaking together in this sacrament.

Although this project is limited to a three month involvement, it is assumed that repeating the class for other church members in successive years



could greatly enhance the sacrament's place in the faith experience of the local congregation. In addition, fine tuning, updating, and expanding the study series into a one, two, or three year program could also be a result of this project.

E. Benefits to the Pastor

Why will the study be of value to me?

1. The pastor will gain new or additional insights into the following areas:
  - a) The biblical, historical and theological roots of John Wesley's interpretation of the doctrines of justification and sanctification.
  - b) The biblical, historical, and theological roots of John Wesley's interpretation of Holy Communion as memorial, mystery, participation, and gratitude.
  - c) The incorporation of John Wesley's interpretation of memorial, mystery, participation, and gratitude within his interpretation of the Christian

doctrines of justification and sanctification.

2. The pastor will be involved in the instruction of several members of the congregation.
3. The pastor might possibly use this instruction in any other church he serves.
4. The pastor will have gained insight from working with the Congregational Reflection Group on the development, implementation, and evaluation of the project.

F. How will it contribute to the practice of ministry?

The pastor will be actively involved in the faith development of the local congregation. Through extensive research in preparation for the planned adult study series, the pastor will be better able to incorporate this understanding and appreciation of Holy Communion into the sacramental life of the local congregation.

G. How will it benefit the local church?

1. The local church will benefit spiritually by having persons who have broadened their understanding and appreciation of John Wesley's interpretation of the doctrines of justification and sanctification.
2. These church members will have grown in their relationship with Christ.
3. These church members will have shared portions of what they have learned in the class with other members of the congregation, hopefully motivating others to take part in a future class.
4. The local church will benefit historically and theologically by having persons who have broadened their understanding and appreciation of Holy Communion in the Wesleyan tradition.
5. The church members will be better able to articulate more clearly and concretely the role of Holy Communion in the history and theology of the United Methodist denomination.

II.      A Brief Overview of the Class Session Structure  
         during the Adult Study Series

July 1, 1990: There will be a brief overview of the 12 week adult study series. The class will then be the life and ministry of John Wesley.

July 8, 1990: The class will examine John Wesley's interpretation of the doctrine of justification.

July 15, 1990: John Wesley's interpretation of Holy Communion as memorial will be examined in the context of his interpretation of the doctrine of justification.

July 22, 1990: John Wesley's interpretation of Holy Communion as mystery will be examined in the context of his interpretation of the doctrine of justification.

July 29, 1990: John Wesley's interpretation of Holy Communion as participation will be examined in the context of his interpretation of the doctrine of justification.

August 5, 1990: John Wesley's interpretation of Holy Communion as gratitude will

be examined in the context of his interpretation of the doctrine of justification.

August 12, 1990: The class will examine John Wesley's interpretation of the doctrine of sanctification.

August 19, 1990: John Wesley's interpretation of Holy Communion as memorial will be examined in the context of his interpretation of the doctrine of sanctification.

August 26, 1990: John Wesley's interpretation of Holy Communion as mystery will be examined in the context of his interpretation of the doctrine of sanctification.

September 2, 1990: John Wesley's interpretation of Holy Communion as participation will be examined in the context of his interpretation of the doctrine of sanctification.

September 9, 1990: John Wesley's interpretation of Holy Communion as gratitude will be examined in the context of his interpretation of the doctrine of sanctification.

September 16, 1990: This class period will be devoted to a final summary, question and answer, and group discussion. The class period will also feature a worship Communion service using John Wesley's Covenant Service as revised in the 1964 Methodist Book of Worship for Church and Home and a communion liturgy taken from the 1989 The United Methodist Hymnal.

III. An Introduction to the Life and Ministry of John Wesley

A. Brief Summation of the Lives of the Parents of John Wesley--Samuel and Susannah Wesley

John Wesley was raised in a home where matters of faith were openly talked about and were of very major concern. Both of his parents possessed independent and original minds. The fourth major tradition arising from the Protestant Reformation--besides the Lutheran, Reformed, and Anabaptist--was the Anglican. The Anglican Church found itself lodged precariously between the Protestant Reformation and the Roman Catholic Church.

Susannah Wesley had been reared in the home of a dissenter (a person who had broken away from the Church of England). However, before she had reached the age of thirteen she had begun to read the literature on the controversy between the Anglican Church and the Dissenters and subsequently reasoned her way back into the Church of England. Susannah, at forty-one years of age, wrote an exposition on the Apostle's Creed which proved beyond a doubt her proficiency in theology. All of her many children, including John and Charles, received intensive religious training from Susannah. She was intent on conquering the will of her brood by informing them that she desired them to be governed by reason and holiness and to have the principles of their faith deeply rooted in their minds.

The life of Samuel Wesley, the husband of this remarkable woman, can be most characterized by his Anglican orthodoxy. Like his wife, he too was raised a dissenter who made his way back into the Established Church. At age twenty-nine, he was one of the editors of a religious publication titled The

Athenian Gazette which sought to improve knowledge in the areas of divinity and philosophy.

In the area of justification, both Samuel and Susannah reproduced the position of the Anglican Church held at that time. Faith was not the free gift of God implanted in the human soul. It was instead a human act attributed to moral endeavor. This belief caused John Wesley considerable anguish until the year 1738.

#### B. The Significant Events of John Wesley's Life and Ministry Before His Aldersgate Experience.

John Wesley wrote a Journal throughout most of his lifetime. In his Journal he records:

"At about eleven o'clock it came to my mind that this was the very day and hour in which forty years ago I was taken out of the flames. I stopped and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high and great was our rejoicing before the Lord."<sup>1</sup>

On February 9, 1709, the boy John Wesley was rescued from a raging fire that had engulfed the Epworth parsonage. This was a dramatic event: with the old building's timbers alight; John's face

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<sup>1</sup>John Wesley, The Journal of John Wesley, ed. Nehemiah Curnock, vol. III (London: Epworth, 1938), pp. 453-454.



peering through the curtains; a neighbor who ran to the window and bade another person to climb on his shoulders to reach the lad seconds before the roof crashed in; and his father Samuel praying afterwards asking the neighbors to come, kneel down and give thanks that all eight of his children were still alive. Certainly this event left the indelible impression on John Wesley that the hand of God was stamped upon his life. It was as if the words of the prophet Zechariah had suddenly come true for this young lad. He was a "a burning stick pulled out of the fire."<sup>2</sup>

Beginning with this stirring event, Wesley embarked on his life as one of destiny. He knew he had a special work to do. At the age of seventeen John Wesley entered Oxford and matriculated from Christ Church College. It was not until the year 1725 that John Wesley began to show some earnestness in his attitude toward the Christian faith. Up to that time, Wesley had merely gone through the motions of outward holiness and piety. However,

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<sup>2</sup>The Living Bible (Wheaton, Illinois: Tyndale Publishing Company, 1971), p. 722.

he was now approaching ordination and he began to seriously search for spiritual reality. He did not realize this quest would occupy a full thirteen years.

In 1725 John Wesley read two books that had a profound impact upon his spiritual life. The first book was titled Rules and Exercises of Holy Living. The author, Jeremy Taylor, insisted that every action should be begun with prayer and should be carried out in the same manner. The aim of Taylor's publication was to convince persons that, as God had given them an excellent nature and an immortal spirit, God had appointed for them a work and a service great enough to employ those sensibilities, and has ordained them to a state of life beyond the grave, at which they arrive only by that service and that obedience. This book challenged Wesley in the intentions of his heart. After reading this book, Wesley decided to dedicate all of his thoughts, words, and actions to the Lord.

The second book Wesley read was Thomas `a Kempis's book The Christian Pattern. After reading this book, Wesley became convinced that the core of

true religion was seated in one's heart. No longer was there a possibility that he would or could be a half-Christian. He began to alter his whole lifestyle by setting time aside for regular religious reading; partaking of weekly communion; and watching diligently against all sin. Although both of these books were profoundly influential upon Wesley, they did not move him away from his belief that people are saved through moral goodness and obedience to God.

C. A Description of John Wesley's May 24, 1738  
Aldersgate Experience

On May 24, 1738 John Wesley ventured rather reluctantly to a society meeting being held in Aldersgate Street. It was at this meeting that Wesley began to understand for the first time in his life that a person is justified by God's grace alone and not by moral conduct or obedience.

Wesley records:

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt

I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death."<sup>3</sup>

Until this moment, Wesley always had to prove to himself that he was a saved individual; that he had met all the right conditions. However, Aldersgate changed all of that. Now, he was convinced that faith in Jesus Christ alone was the only criterion for salvation.

#### D. The Significant Events of John Wesley's Life and Ministry After His Aldersgate Experience

Immediately after his Aldersgate experience, John Wesley began to preach justification by faith in the pulpits of numerous Anglican churches only to find the doors closed upon him from preaching further in these parishes. Time and time again after he preached he was asked to not preach again. People of lesser character than Wesley might have quit, however, the evangelist remained undeterred.

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<sup>3</sup>John Wesley, The Works of John Wesley: Journal and Diaries, I, 1735-1738, ed. W. Reginald Wald and Richard P. Heitzenrater, vol. 18 (Nashville: Abingdon Press, 1988), p. 247.

A great milestone in Wesley's ministry came when he went to hear George Whitefield preach in April of 1739. When Wesley saw the huge throngs and the unparalleled opportunities of George Whitefield's open air preaching, he decided that he was going to use it. Although he found this method of evangelism repugnant; it became his principal medium for proclaiming the Gospel for the rest of his life.

Wesley says it this way:

"It was still my desire to preach in a church, rather than in any other place; but many obstructions were now laid in the way...Being thus excluded from the churches, and not daring to be silent, it remained only to preach in the open air; which I did at first, not out of choice, but out of necessity."<sup>4</sup>

John Wesley was one of the greatest evangelists of all time. He travelled between four and five thousand miles a year. The mark of a true evangelist is in the legacy of his or her converts to the Christian faith. Not only did John Wesley see a great harvest of souls, but some of his greatest genius lay in his highly developed

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<sup>4</sup>John Wesley, The Works of John Wesley A.M., ed. Thomas Jackson, 3rd edition, vol. 13 (London: John Mason, 1831), p. 273.

organizations for the nurture of these new Christians. Wesley wanted to insure the life long endurance of these new believers in the Christian faith.

#### IV. A Summary and Conclusion of Lesson 1

The Adult Study Series should help each participant to increase his or her knowledge and appreciation of Holy Communion within the framework of John Wesley's sacramental theology. This 3 month study should be of significant benefit to both the class members and the pastor.

John Wesley, the founder of Methodism, was a devout and diligent man. Early in life he struggled with the true meaning of what it meant to be justified by faith. Somehow, he was convinced that his works had some role to play in his salvation. His Aldersgate experience convinced him that his good works had nothing to do with his salvation. It was the free gift of God.

One of the most important keys to his ministerial success came when he adopted George Whitefield's open air style of evangelism. Equally important was his emphasis on the nurture of the new converts. Wesley did whatever was necessary to win and nurture souls and he continues

to be a great evangelical inspiration for following generations.

V. A Time to Ask Questions and to Discuss Lesson 1

## Outline Lesson 2

### An Overview of John Wesley's Interpretation of the Doctrine of Justification

#### I. John Wesley's Doctrine of Justification by Faith and Works

- A. The Anglican Doctrine of Justification
- B. The Doctrine of Justification in the Theology of Samuel and Susannah Wesley
- C. John Wesley's Early Thought on the Doctrine of Justification
  - 1. The Influence of Jeremy Taylor's Writings upon John Wesley's Doctrine of Justification
  - 2. The Influence of Thomas a Kempis' Writings upon John Wesley's Doctrine of Justification
  - 3. Other Pre-Aldersgate Influences and Factors upon John Wesley's Doctrine of Justification

#### II. John Wesley's Doctrine of Justification by Faith

- A. The Significance of John Wesley's Aldersgate Experience Upon His Doctrine of Justification
  - 1. John Wesley's Doctrine of Justification In Relation to the Doctrine of Justification within the Anglican Church



2. John Wesley's Doctrine of Justification In  
Relation to the Doctrine of Justification among  
the Reformers

B. The Theological and Ethical Implications within  
John Wesley's Doctrine of Justification

1. John Wesley's Doctrine of Justification  
and the Doctrine of God
2. John Wesley's Doctrine of Justification  
and the Doctrine of Humanity and Original Sin
3. John Wesley's Doctrine of Justification  
and the Doctrine of the Person of Jesus Christ
4. John Wesley's Doctrine of Justification  
and the Doctrine of Salvation--The New Birth
5. John Wesley's Doctrine of Justification  
and the Doctrine of Sanctification

III. A Summary and Conclusion of Lesson 2

IV. A Time to Ask Questions and to Discuss Lesson 2

## Lesson Plans for Lesson 2

### An Overview of John Wesley's Interpretation of the Doctrine of Justification

#### I. John Wesley's Doctrine of Justification by Faith and Works

##### A. The Anglican Doctrine of Justification

Before his Aldersgate experience, John Wesley was firmly entrenched in the Anglican doctrine of justification by faith and works. Early eighteenth century Anglicanism stressed the believer's cooperation with God in the act of justification.

The Anglican church believed that the word justify was directly opposed to the word accuse and therefore, it signified the acquittal of an accused person. Imagine for a moment that you are an invisible observer in a trial. God is the judge; the human race is the accused person standing on trial; and the law is either the law of Moses or the law of Jesus Christ. To be justified in the Anglican sense of those words meant to give a legal pronouncement rather than to be judged in accordance to the law of Christ. Thus, the author

of justification is God who pronounces the sentence that we are pardoned.

Why are we pardoned and pronounced free from guilt? From the Anglican position, it is because we deserve to be pardoned. We have merited the sentence of innocence. To be sure, Anglicanism believed the decision of a person's fate was God's own act, but the means of its achievement were within a believer's own power. The deciding factor was the moral quality of a person's own deeds.

#### B. The Doctrine of Justification in The Theology of Samuel and Susannah Wesley

Since justification is a theological term, it may seem at first glance rather ridiculous to investigate this couple's thoughts on this subject. However, considering their religious upbringing and Susannah's theological study very early in life, it is absolutely reasonable to expect that the term justification was frequently discussed in their household.

Both Samuel and Susannah Wesley belonged to the school of thought often described by scholars as English Arminianism. They renounced the doctrine of

predestination held by the Calvinists because it directly charged God with being the author of sin. Justification for the Wesleys was God's own act that accounted people innocent and esteemed righteous. This justification is said to come solely through the merits of Jesus Christ.

The couple also believed in universal redemption. Christ has atoned for the sins of all humanity and the gift of salvation is made available for everyone. Salvation is made available for everyone. However, the couple also believed that believers must fulfill certain conditions in order to be pardoned. Therefore, people attain the right to be justified by both faith and works. Belief cannot stand alone. It must always be supported by works of obedience. Faith for the Wesleys was not the free gift of God implanted into a person's soul; rather, it was itself a human act along side good works.

#### C. John Wesley's Early Thought on the Doctrine of Justification

##### 1. The Influence of Jeremy Taylor's Writings upon John Wesley's Doctrine of Justification

John Wesley held fast to the belief of justification by faith and works until the year 1725 when he began to have serious doubts about its merit. Jeremy Taylor's book, Rules and Exercises of Holy Living and Holy Dying, challenged Wesley in the area of his intentions. Taylor insisted that every action be begun with prayer and be carried out and finished in the same manner. So convicted was Wesley, he resolved that he would dedicate all his thoughts, words and actions to God.

## 2. The Influence of Thomas 'a Kempis' Writings upon John Wesley's Doctrine of Justification

Another book that Wesley read in 1725 also had a profound influence on his spiritual life. The Christian Pattern by Thomas 'a Kempis indicated to him that true religion was seated in one's heart. Wesley began immediately to alter the whole form of his conversation; to establish a daily devotional time; to observe Holy Communion weekly; and to watch against all sin.

### 3. Other Pre-Aldersgate Influences and Factors upon John Wesley's Doctrine of Justification

This period of Wesley's life can be characterized by his frenzied attempts to justify himself and to win the salvation of God through his upright and moral living. The humanistic center of his faith is punctuated by his vain attempts to regulate every detail of his thoughts and actions. The Oxford Club, the little group of Methodists formed during his years at Oxford and never numbering more than twenty-seven members, provided reinforcement for his works righteousness through their prison visitation, assistance of the poor and sick, and their other good works. It can be said without qualification that the religious motives during this period of John Wesley's life were self-centered. Self-love was at the very core of his frenzied activity.

## II. John Wesley's Doctrine of Justification by Faith

### A. The Significance of John Wesley's Aldersgate Experience upon His Doctrine of Justification

#### 1. John Wesley's Doctrine of Justification in Relation to the Doctrine of Justification within the Anglican Church

After his Aldersgate experience, Wesley's doctrine of justification became a repudiation of the predominant teachings of the Church of England on the subject. The crucial point of demarcation for Wesley was the Anglican insistence upon works as a necessary precursor to the justifying act. Wesley's insistence upon justification by faith alone made his doctrine alien to his Anglican brethren and one by one the churches of the land closed their doors to him.

#### 2. John Wesley's Doctrine of Justification in Relation to the Doctrine of Justification among the Reformers

In regard to the justifying act, Wesley's emphasis on justification by faith alone is essentially in harmony with the theologies of

Martin Luther and John Calvin. Martin Luther conceived of justification as the pardon and acceptance of a sinner by God. John Calvin envisioned justification simply as acceptance, whereby God receives us into His favor. The major difference between Wesley and the reformers was that Wesley separated justification and sanctification; whereas, the reformers made justification more extensive to include almost all of the Christian life. Wesley contended that Martin Luther did not understand the doctrine of sanctification.

B. The Theological and Ethical Implications within John Wesley's Doctrine of Justification

1. John Wesley's Doctrine of Justification and the Doctrine of God

John Wesley attributed to God a two-fold character; namely, God as Creator and God as Governor. As Creator, God has acted in all things according to his sovereign will and good pleasure. As Governor, God is never absent from the world he created. He sustains the



world and his power is always available for the needs of his children.

God governs the world through his divine providence. What he has called into existence and has given a nature through the power of his sovereign will must be supported and preserved through the power of his governing providence. By his sovereign act of creation, Wesley indicates that God has endowed humans with understanding, a will, and freedom. He can not eradicate sin and wickedness, even though he would like to rid the world of any trace of them. Does this mean that God is limited and His power is incomplete? For Wesley, God has limited himself in the very act of creation. He will not violate or contradict what he has created.

The Creator-Governor God is also a Holy God. Although justice and love are aspects of God's nature, without holiness they have no meaning. According to Wesley, God's holiness is that which underlies the justifying act and gives meaning to pardon and acceptance.

## 2. John Wesley's Doctrine of Justification and the Doctrine of Humanity and Original Sin

What was our moral and spiritual status prior to the flood and what is it now? Are we by nature wise, good, obedient, and loving or are we foolish, sinful, disobedient, and hateful? Wesley believed that original sin began with Adam and Eve in the garden through their unbelief and rebellion. He says that they gave more credit to the word of the devil than to the word of God.

The nature of sin is the same in John Wesley's thought as it is with the other reformers; namely, Martin Luther and John Calvin. Wesley, Luther, and Calvin linked the very core of sin with spiritual pride, which causes people to set up idols in their hearts, to bow down and worship them, to love themselves more than God. Pride as sin is prior to the deed which is its expression.

Wesley affirms that Adam and Eve were created righteous. It pleased God to give this couple freedom of choice. Moreover, it was out

of the creative and independent act of their own natures that sin arose. The result of sin was that pain, sorrow and death entered the world. When they lost their innocence, they lost their happiness. Even the lesser creatures suffered when the couple rebelled against God.

Because of sin, Wesley maintains that humanity completely lost its moral image while its natural and political image were retained in a distorted manner. The moral image for Wesley is a person's righteousness and true holiness. Original sin caused all people to stand under the condemnation of God; and they can do nothing to bring themselves back into a right relationship with God.

### 3. John Wesley's Doctrine of Justification and the Doctrine of the Person of Jesus Christ

The person of Jesus Christ is set forth in John Wesley's thought in terms of His work (what He has done for us). He is not limited to his date in time, rather He is set in terms

of eternity. In Wesley, we do not have an exhaustive preoccupation with the historical Jesus. Our Lord showed us what it meant to live on earth the perfect life which culminated in his sacrifice for sin. His atonement has made possible the redemption and restoration of all created things in a manner consistent with their nature and with the justice and mercy of Almighty God.

#### 4. John Wesley's Doctrine of Justification and the Doctrine of Salvation--The New Birth

Aldersgate convinced Wesley that it was not salvation by faith and works; rather, it was salvation by faith alone. Christ's atonement is offered freely unto all who believe. Salvation is bought by the blood of Christ, yet its benefits are bestowed only on those who willingly receive them. Christ can not force one to accept him, one must willingly choose to receive him. Wesley referred this actual birth into new life regeneration.

## 5. John Wesley's Doctrine of Justification and the Doctrine of Sanctification

At the moment of justification, God not only does something for us (pardons us from the penalty of sin and death), but He also does something in us (Christ is formed in our hearts). We are given power over sin and given an assurance that we are a child of God through the witness of the Holy Spirit.

Christian perfection or entire sanctification is the goal of justification. This perfection is the completion of the gradual development of sanctification that began at the new birth. Christian perfection is, for Wesley, equivalent with holiness and purity of motive. The love of God in us is freed entirely from all the corruptions of natural desire and emancipated completely from any interest in self or in any other person or thing apart from God.

### III. A Summary and Conclusion of Lesson 2

It cannot be stated too strongly that John Wesley's pre-Aldersgate religious motives gushed with self-centeredness and self-love even though he did many notable Christian works of charity and piety. He closely adhered to the Anglican belief of justification by faith and works which was also held and taught by his parents. The works of Jeremy Taylor, Thomas `a Kempis, and others challenged Wesley in his intentions and sincerity of heart; but, they also reinforced his goal of meriting salvation through his good works. Even though he affirmed the justifying act to be sovereignly God's work, he still was convinced that he had a role in his own salvation.

Aldersgate, the moment when Wesley trusted in Christ alone for salvation, was the catalyst for a radical change in his doctrine of justification. His belief in justification by faith alone was an unacceptable doctrine for his brethren in ministry and one by one the Anglican churches closed their doors on him.

Justification is the free and independent act of the Creator-Governor God. The One who has

created and sustained the world has endowed humanity with knowledge and a will to freely accept or reject what has been done for them through Christ's atonement.

Original sin has depraved our moral image. It has rendered us incapable of re-establishing a right relationship with God apart from Jesus Christ's atonement. The justifying work of Jesus Christ has pardoned us from the penalty of sin and guilt. It has made it possible for us to receive the new birth.

The witness of the Holy Spirit, begun at the moment of justification, gives us power over sin and an assurance that we are children of God. The goal of justification is Christian perfection or entire sanctification demonstrated in holiness and the purity of motive: the love of God in us freed from all natural desire and completely focused and dependent upon Jesus Christ. Christian perfection is the realization of the best moral and spiritual possibilities in a life dominated completely by God and motivated entirely by love.

#### IV. A Time to Ask Questions and to Discuss Lesson 2

### Outline Lesson 3

#### An Overview of John Wesley's Interpretation of Holy Communion as Memorial in the Context of His Interpretation of the Doctrine of Justification

##### I. Holy Communion video No. 761506., Graded Press, 1990

The Holy Communion video features Will Willimon, Minister to the University and Professor of the Practice of Christian Ministry at Duke University; Hoyt Hickman, Director of Resource Development, Section on Worship, General Board of Discipleship of The United Methodist Church; James White, Professor of Liturgy at the University of Notre Dame; Diana Sanchez, Director of Church Music Resources, Section On Worship, General Board of Discipleship of The United Methodist Church and Andy Langford, Assistant General Secretary, Section on Worship, General Board of Discipleship of The United Methodist Church.

##### A. Preparing the Adult Study Class for Watching Session One of the Holy Communion Video

##### 1. A Group Discussion of the Following Question by the Adult Study Class

- a. What Was The Best Meal You Have Ever  
Had?



2. A Group Discussion of the Following Question by the Adult Study Class

a. What Happens At Meals?

B. The Adult Study Class Will Watch Session One of the Holy Communion Video

C. A Brief Discussion of the Two Main Themes of Session One of the Holy Communion Video

1. A Group Discussion of the Doctrine of the Means of Grace

2. A Group Discussion of the Doctrine of the Communion of Saints

II. A Lecture on Holy Communion As Memorial Within John Wesley's Doctrine of Justification

A. A Lecture on The Doctrine of Real Absence

B. A Lecture on The Doctrine of Real Presence

III. A Summary and Conclusion of Lesson 3

IV. A Time to Ask Questions and to Discuss Lesson 3

### Lesson Plans for Lesson 3

#### An Overview of John Wesley's Interpretation of Holy Communion as Memorial in the Context of His Interpretation of the Doctrine of Justification

##### I. Holy Communion video No. 761506., Graded Press, 1990

##### A. Preparing the Adult Bible Study Watching Session One of the Holy Communion Video

##### 1. A Group Discussion of the Following Question by the Adult Study Class

##### a. What Was The Best Meal You Have Ever Had?

I will ask the Adult Study Class to split up into groups with four persons. I will ask each member to share with his or her partners an answer to the question, What was the best meal you have ever had? After each person has had a chance to tell his or her story, I will ask for a volunteer from each group to share his or her story with the entire Adult Study Class.

2. A Group Discussion of the Following Question by the Adult Study Class

a. What Happens At Meals?

I will ask the entire Adult Study Class the following question: What happens at meals? I will list the ideas on a large sheet of paper.

B. The Adult Study Class Will Watch Session One of the Holy Communion Video

C. A Brief Discussion of the Main Themes of Session One of the Holy Communion Video

1. A Group Discussion of the Doctrine of the Means of Grace

2. A Group Discussion of the Doctrine of the Communion of Saints

I will ask the class to discuss these two main themes as they were presented in the video.

II. A Lecture on Holy Communion As Memorial Within John Wesley's Doctrine of Justification

A. A Lecture on the Doctrine of Real Absence

The term 'memorial' seems rather fitting to describe a past event. Ulrich Zwingli, a leading

figure in the Reformation, insisted that Holy Communion should continue to be a memorial of an event in the past. Zwingli described the sacrament as "...the thanksgiving and common rejoicing of those who declare the death of Christ."<sup>1</sup> John Wesley would not have approved of this doctrine of real absence. Wesley was firmly convinced that Jesus is actually present with us each time we partake of the sacrament.

Martin Luther believed in the doctrine of consubstantiation. This view held that the substances of the elements remained and the actual body and blood of Christ were added to them. Roman Catholicism held the doctrine of transubstantiation. This view proposed that the elements were the actual body and blood of Christ. Thus, communicants were eating and drinking the literal body and blood of Christ and Jesus was being sacrificed over and over again each time the sacrament was received.

Wesley held neither of these viewpoints. He was closer to a position held by John Calvin who

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<sup>1</sup>Justo L. Gonzalez, A History of Christian Thought. 3 volumes (Nashville: Abingdon Press, 1975), vol. 3., p. 75.

demanded that the signs of Communion were to be distinguished from the substance. Calvin emphasized a union with Christ in his doctrine of virtualism (the body of Christ is in heaven, not locally present and it is through the power of the Holy Spirit that the believer is joined to that body and receives its benefits). Calvin placed more emphasis on the presence of Christ's body mediated through the Holy Spirit while Wesley emphasized the presence of Christ in his divinity.

Even though Wesley repeatedly affirmed through out his writings that Christ's body is present in heaven, he also contended "no corporeal, carnal, material, substantial, or localized presence of Christ in the sacrament can be accepted."<sup>2</sup>

#### B. A Lecture on The Doctrine of Real Presence

Real presence involved the whole reality of God being present with the communicant. Father, Son, and Holy Ghost are directly involved in this dynamic and living sacramental presence. Wesley affirms his doctrine of real presence in the following hymn:

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<sup>2</sup>Ole E. Borgen, John Wesley on the Sacraments (Grand Rapids, Michigan: Francis Asbury Press, 1972), p. 65.

"O God, Thy word we claim,  
 Thou here record'st Thy name:  
 Visit us in pardoning grace,  
 Christ, the Crucified appear,  
 Come in thy appointed ways,  
 Come, and meet, and bless us here.

No local Deity  
 We worship, Lord, in Thee:  
 Free Thy Grace and unconfined,  
 Yet it here doth freest move;  
 In the means Thy love enjoin'd,  
 Look we for Thy richest love."<sup>3</sup>

Wesley's understanding of real presence was also important to his perception of the sacrament in terms of the moment of justification. One of the needs of the communicant might have been that of salvation. If Holy Communion was merely a memorial celebration, then the sacrament could not be used as a justifying means of grace. The Lord's Supper must be a true and effectual means of grace where Christ can not only be remembered in the past but also found in the present. If past sins are forgiven by our Lord through his blood, then are not also present sins washed away and even the sins of those might have found themselves in the state of sin? Holy Communion, for Wesley, actually communicated

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<sup>3</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley (London: The Epworth Press, 1948), p. 215.

Christ and it did not connote some esoteric or ethereal conception of mystery.

### III. A Summary and Conclusion of Lesson 3

John Wesley acknowledged one aspect of Holy Communion as a memorial of a past event. However, Wesley stressed that Christ was actually present with us in this remembrance. He did not approve of the doctrine of real absence which maintained that Christ was not present with us as we partake of the sacrament.

Real presence for Wesley emphasized Christ with us in his divinity. He did not affirm the doctrines consubstantiation or transubstantiation. A distinguishing mark in Wesley's understanding of real presence was his insistence that the sacrament was also a converting ordinance (a means of salvation).

### IV. A Time to Ask Questions and to Discuss Lesson 3

## Outline Lesson 4

### An Overview of John Wesley's Interpretation of Holy Communion as Mystery in the Context of His Interpretation of the Doctrine of Justification

- I. Holy Communion video No.761506., Graded Press, 1990
  - A. Preparing the Adult Study Class for Watching Session Two of the Holy Communion Video
    1. Scripture Reading -- Four Types of Meals in the Bible
      - a. Passover (Exodus 12:1-20)
      - b. Last Supper (Mark 14:12-26)
      - c. Emmaeus Meal (Luke 24:13-35)
      - d. Galilee Meal (John 21:1-19)
    2. Group Discussion -- Four Types of Meals in the Bible
  - B. The Adult Study Class Will Watch Session Two of the Holy Communion Video
- II. A Lecture on Holy Communion as Mystery in John Wesley's Doctrine of Justification
  - A. A Lecture on the Mystery of Christ's Work of Atonement
  - B. A Lecture on the Distinction Between Table and Altar.



III. A Summary and Conclusion of Lesson 4

IV. A Time to Ask Questions and to Discuss Lesson 4

## Lesson Plans For Lesson 4

### An Overview of John Wesley's Interpretation of Holy Communion as Mystery in the Context of His Interpretation of the Doctrine of Justification

#### I. Holy Communion video No. 761506., Graded Press, 1990

##### A. Preparing the Adult Study Class for Watching Session Two of the Holy Communion Video

##### 1. Scripture Reading -- Four types of Meals in the Bible

- a. Passover (Exodus 12:1-20)
- b. Last Supper (Mark 14:12-26)
- c. Emmaus Meal (Luke 24:13-35)
- d. Galilee Meal (John 21:1-19)

##### 2. Group Discussion -- Four Types of Meals in the Bible

- a. What is the text saying about the  
mystery of God's grace in celebrating  
His acts of salvation? I will ask the  
class to discuss each of the four  
scripture readings with a specific stress  
on this question.

##### B. The Adult Study Class Will Watch Session Two of the Holy Communion Video

## II. A Lecture on Holy Communion as Mystery in John Wesley's Doctrine of Justification

### A. A Lecture on the Mystery of Christ's Work of Atonement

Jesus Christ's work of atonement satisfied God's justice and wrath by the one offering of Himself. This work is conveyed in Holy Communion as we enter the mystical Body for which He died. For John Wesley, the believer as a member of Christ's mystical Body dies with Christ and enters with Him before the throne of God to find the sacrifice accepted. We do not offer anything to God, rather it was God who offered to us his grace and mercy.

The focus of Mystery, for Wesley, communicates to us the Death of our Lord Jesus Christ, both as offering himself to God and as giving himself to people. Christ died once for all and yet his death remains an eternal sacrifice. He is not literally dying over and over each time the sacrament is taken, rather Wesley is saying that Christ redeemed us once and he delivers us continually and will deliver all that believe from God's wrath.

B. A Lecture on the Distinction Between Table and Altar.

The table is a past and present reminder of what Christ has done for us through his life, death, and resurrection. The altar is a past and present reminder of the need that we offer our lives, our service, and our desires to God. John Wesley considered both of these ingredients as essential to his doctrine of atonement. As Christ offered himself to God, likewise he calls us to offer ourselves anew to God.

III. A Summary and Conclusion of Lesson 4

The mystery of Holy Communion for Wesley is not that the emblems somehow are mysteriously transformed into the physical body and blood of Christ; rather, that we enter into the mystical Body for which he died. Christ redeemed us once on earth, but he delivers us continually in heaven. Therefore, the center of the mystery of the atonement for Wesley is: Christ died once for all and yet His death remains an eternal sacrifice.

IV. A Time to Ask Questions and to Discuss Lesson 4

## Outline Lesson 5

An Overview of John Wesley's Interpretation  
of Holy Communion as Participation in the Context of  
His Interpretation of the Doctrine of Justification

I. Holy Communion video No. 761506., Graded Press, 1990A. Preparing the Adult Study Class for Watching  
Session Three of the Holy Communion Video1. A Group Discussion -- In What Ways Do Each  
of the Terms Listed Below Help Us to  
Participate in the Salvation of God's People?

- a. Creation (Adam and Eve)
- b. The Old Covenant (Abraham)
- c. Deliverance from Captivity  
(Exodus)
- d. Message of the Prophets
- e. The New Covenant (Jesus)
- f. The Message of the Apostles
- g. The New Covenant in Water Baptism
- h. The New Covenant in Spirit Baptism
- i. The New Covenant in Holy Communion

B. The Adult Study Class Will Watch Session Three  
of the Holy Communion Video

1. A Group Discussion of Christy's participation in the Sacrament of Holy Communion
- II. A Lecture on Holy Communion as Participation in John Wesley's Doctrine of Justification
  - A. A Lecture on John Wesley's View of Our Participation in Prevenient Grace
  - B. A Lecture on John Wesley's View of Our Participation in Justifying Grace
- III. A Summary and Conclusion of Lesson 5
- IV. A Time to Ask Questions and to Discuss Lesson 5

## Lesson Plans For Lesson 5

### An Overview of John Wesley's Interpretation of Holy Communion as Participation in the Context of His Interpretation of the Doctrine of Justification

I. Holy Communion video No. 761506., Graded Press, 1990

A. Preparing the Adult Study Class for Watching Session  
Three of the Holy Communion Video

1. A Group Discussion -- In what ways do each of  
the terms listed below help us to participate in the  
salvation of God's people?

- a. Creation (Adam and Eve)
- b. The Old Covenant (Abraham)
- c. Deliverance from captivity (Exodus)
- d. Message of the Prophets
- e. The New Covenant (Jesus)
- f. The Message of the Apostles
- g. The New Covenant in Water Baptism
- h. The New Covenant in Spirit Baptism
- i. The New Covenant in Holy Communion

B. The Adult Study Class Will Watch Session Three  
of the Holy Communion Video

1.           A Group Discussion of Christy's  
Participation in the Sacrament of Holy  
Communion

a.     Was her behavior socially improper?

b.     Was her behavior theologically  
improper?

II.   A Lecture on Holy Communion as Participation in John  
Wesley's Doctrine of Justification

A.     A Lecture on John Wesley's View of Our  
Participation in Prevenient Grace

Our participation in Christ's redemptive work actually begins with prevenient grace. It is God's work in us and through the various means of benevolence including Holy Communion even before our souls are stirred. One scholar has referred to it as a leading grace: the operation of God that moves us to the place of repentance.

John Wesley realized that peoples' hearts were terribly corrupt and abominable before justification. However, he was also very apprised of the Apostle Paul's reminder to the Roman Christians that while we were yet sinners Christ died for us. Therefore Wesley maintains we are now



justified by His blood, saved from our sins, and spared the wrath of God.

B. A Lecture on John Wesley's View of Our Participation in Justifying Grace

One of the primary acts of participation in Holy Communion within John Wesley's doctrine of justification is our taking part in the blood of Christ. However, what Wesley glorified in may have in fact horrified his contemporaries and certainly unnerves many in our modern culture. Please listen carefully to the graphic descriptions of the bloody sacrifice in the following Communion hymn:

"Still the wounds are open wide,  
The Blood doth freely flow,  
As when the first his sacred Side  
Receiv'd the deadly Blow:  
Still, O God, the Blood is warm,  
Covered with the Blood we are."<sup>1</sup>

This hymn not only brings out with unequivocal drama the continuing sacrifice of Christ in heaven. In another Communion hymn, Wesley pleads with the Heavenly Father to "look through Jesus wounds on him."<sup>2</sup> "If decent people in the first century

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<sup>1</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 109.

<sup>2</sup>Ibid., p. 233.

were shocked by Calvary, what about you and me?"<sup>3</sup>

Another way in which we participate in the Lord's Supper within the confines of justification is that we encounter Christ which becomes a sacrament of our encounter with God. In Holy Communion a rendezvous with Christ was for Wesley "a threefold seal and pledge."<sup>4</sup> First of all, it confirmed the validity of Christ's death and atonement. Next, it sealed the offer of salvation. Finally it was a pledge for all believers that Jesus had rendered them his purchase in glory. Wesley contended that participation in an encounter with Christ was the objective work of the sacrament in the sense that it did not arise from a change in us, but rather from God's initiative toward us. Because of that, our gratitude should be overflowing and abundant toward God.

### III. A Summary and Conclusion of Lesson 5

John Wesley believed that our first step in the participation with God with prevenient or leading grace. This grace is the operation of God wooing us to the place

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<sup>3</sup>Ibid.

<sup>4</sup>Ole E. Borgen, John Wesley on the Sacraments, p. 221.

of repentance. Holy Communion was for Wesley a very important part of our participation with God. The blood of Christ, symbolizing our justification before God, is graphically and passionately depicted in several of Wesley's Communion hymns. As we participate in the death of Christ, we also are enabled to participate in the eternal life of Christ.

#### IV. A Time to Ask Questions and to Discuss Lesson 5

## Outline Lesson 6

An Overview of John Wesley's Interpretation  
of Holy Communion as Gratitude in the Context of  
His Interpretation of the Doctrine of Justification

- I. Holy Communion video No. 761506., Graded Press, 1990
  - A. Preparing the Adult Study Class for Watching Session Four of the Holy Communion Video
    1. A Group Discussion of the Following Questions by the Adult Study Class
      - a. Why Do People Feel Unworthy to Take Holy Communion?
      - b. Have You Ever Felt Unworthy to Take Holy Communion?
  - B. The Adult Study Class Will Watch Session Four of the Holy Communion Video
    1. A Group Debate on the Following Question by the Adult Study Class
      - a. When should a child be allowed to receive Communion?
- II. A Lecture on Holy Communion as Gratitude in John Wesley's Doctrine of Justification
  - A. A Lecture on Gratitude As Thanksgiving

B. A Lecture on Gratitude for the Pardon of Our  
Sins

III. A Summary and Conclusion of Lesson 6

IV. A Time to Ask Questions and to Discuss Lesson 6

## Lesson Plans For Lesson 6

### An Overview of John Wesley's Interpretation of Holy Communion as Gratitude in the Context of His Interpretation of the Doctrine of Justification

#### I. Holy Communion video No. 761506., Graded Press, 1990

##### A. Preparing the Adult Study Class for Watching Session Four of the Holy Communion Video

##### 1. A Group Discussion of the Following Questions by the Adult Study Class

a. Why do people feel unworthy to take  
Holy Communion?

b. Have you ever felt unworthy to take  
Holy Communion?

##### B. The Adult Study Class Will Watch Session Four of the Holy Communication Video

##### 1. A Group Debate on the Following Question by the Adult Study Class

a. When should a child be allowed to  
receive Communion?

I will divide the group in half. One  
side should be prepared to argue that no  
children should receive Communion until  
after they have been confirmed and are old

enough to understand the sacrament. The other side should be prepared to argue that all baptized persons, regardless of age, are eligible to receive the sacrament.

II. A Lecture on Holy Communion as Gratitude in John Wesley's Doctrine of Justification

A. A Lecture on Gratitude As Thanksgiving

Thanksgiving is a basic act of Holy Communion. Jesus gave thanks before He broke the bread at the Last Supper. The Didache, a first century Christian writing, says of the sacrament: "Now, about the Eucharist: This is how to give thanks and begins, We thank you, our Father for... ." <sup>1</sup> John Wesley knew the value of thanksgiving in the service of Holy Communion. Ernest Rattenbury, who wrote a book on the Communion hymns of the Wesley brothers, states:

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<sup>1</sup>Early Christian Fathers, ed. Cyril Richardson (Philadelphia: The Westminster Press, 1953), p. 175.

"The introduction of hymns into Holy Communion was a novelty in the eighteenth century, however much it may have been a revival of ancient practice. They introduced a note of ecstatic joy. ...The service was the thanksgiving of a Community, not merely of its individuals... ."<sup>2</sup>

#### B. A Lecture on Gratitude for the Pardon of Our Sins

Another major dimension of thanksgiving is gratitude for pardon. According to Wesley, God has pardoned us from our sins and has set us in a state of favor through Jesus Christ. For this great work of atonement, Wesley felt that we should be most grateful. There were some members of the Methodist societies who felt like they could not communicate with a joyful and thankful heart because of their fear of drinking the sacrament unworthily; therefore, bringing damnation upon themselves. Wesley addressed this concern in his sermon "The Duty of Constant Communion," by stating: "If then you fear you bring damnation on yourself by this, you fear where no fear is. Fear it not for by

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<sup>2</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 152.



eating and drinking unworthily; for, that in St. Paul's sense, ye cannot do."<sup>3</sup>

The joy of the sacrament for Wesley was knowing that the relative change of justification (Christ's atoning work for us) clearly made way for the real change of sanctification (peace and love of the Lord). Therefore, communicants should worry less about eating and drinking unworthily and should focus their attention more on making sure they do not neglect taking the sacrament and receiving its benefits.

### III. A Summary and Conclusion of Lesson 6

A couple of areas that John Wesley stressed in his interpretation of Holy Communion as participation were thanksgiving and pardon. Thanksgiving was always an integral part of his Methodist Communion worship services. Pardon was another major theme in Wesley's sacramental theology. God has pardoned us from our sins and has set us in a state of favor through Jesus Christ. The joy of Holy Communion as participation for Wesley was knowing that justification had cleared the way for

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<sup>3</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3 (Nashville: Abingdon Press, 1986), p. 434.

sanctification. We have been pardoned; therefore, we can be thankful.

IV. A Time to Ask Questions and to Discuss Lesson 6

## Outline Lesson 7

### An Overview of John Wesley's Interpretation of the Doctrine of Sanctification

- I. John Wesley's Doctrine of Sanctification
  - A. John Wesley's Doctrinal Position On Sanctification Before His Aldersgate Experience on May 24, 1738.
  - B. The Importance of John Wesley's Aldersgate Experience in Relation to the Doctrine of Sanctification
  - C. John Wesley's Doctrinal Position After Aldersgate
    1. John Wesley's Doctrine of Sanctification in Relation to the Doctrine of Original Sin
    2. John Wesley's Doctrine of Sanctification in Relation to the Doctrine of Prevenient Grace
    3. John Wesley's Doctrine of Sanctification in Relation to the Doctrine of Repentance Before Justification
    4. John Wesley's Doctrine of Sanctification in Relation of the Doctrine of Justification---  
The New Birth

5. John Wesley's Doctrine of Sanctification  
in Relation to the Doctrine of Christian  
Perfection

6. John Wesley's Doctrine of Sanctification  
in Relation to the Doctrine of Final Salvation

II. A Summary and Conclusion of Lesson 7

III. A Time to Ask Questions and to Discuss Lesson 7

## Lesson Plans for Lesson 7

### An Overview of John Wesley's Interpretation of the Doctrine of Sanctification

#### I. John Wesley's Doctrine of Sanctification

##### A. John Wesley's Doctrinal Position On Sanctification Before His Aldersgate Experience on May 24, 1738.

John Wesley did not institute his own interpretation of sanctification without drawing from the vast reservoir of earlier writers. William Law, the author of Christian Perfection and Serious Call to a Devout and Holy Life, was undoubtedly the most influential of these persons upon Wesley's thought. Wesley proclaimed that Law's two books convinced him more than ever of the absolute impossibility of being a half Christian. Besides William Law, Wesley owes a debt of gratitude to Thomas a Kempis, Jeremy Taylor, Clement of Alexandria, St. Augustine, Antoinette Bourignon, St. Thomas Aquinas, Macarius and others.

Before his Aldersgate experience, Wesley's obsession with the works of sanctification was an indication of his vain attempt to justify himself

before God furthermore explaining the humanistic core of his faith. His intense effort to make his internal life spotlessly clean was in reality nothing more than a selfish attempt to win salvation through his good works. That is the reason why he was so preoccupied with attempting to regulate every detail of his life. Much of this confusion we find in Wesley can be attributed to his Anglican upbringing and to the teachings of his parents.

Anglican Bishop George Bull, in his Harmonia Apostolica (1669-1670), asserted that people cannot rest solely in the assurance that Christ died for them. They must actively seek a reformation in their lives to be capable of the benefits of the atonement. Bishop Bull was declaring a view of justification that was at variance with Martin Luther's stern belief that justification comes by faith alone without our works. Bishop Bull was contending that justification comes by the combination of faith and works. Wesley's parents, Samuel and Susannah, subscribed to the bishop's interpretation of justification and thus, they relegated this faith to a human act, an act of

assent and trust. Belief, in their minds, could not stand alone. It must be supported by works.

Let us pause for a moment. I want us to ask ourselves the following question. Has there ever been a time in my life when I have tried to win favor with God by the merit of my own good works? After we have thought about this question for awhile, then I would like for several volunteers to share their stories with the class.

B. The Importance of John Wesley's Aldersgate Experience in Relation to the Doctrine of Sanctification

John Wesley's Aldersgate experience forever changed the way he viewed the doctrine of sanctification. He no longer viewed the works of sanctification as a way to justify himself before God. He knew that Christ alone had justified him and he had taken no part in that atoning act. The magnificent change that took place in Wesley was that all of his wealth of energy he previously had used to strive diligently against all sin in his own life or he had turned to outward acts of service in behalf of other people with the same selfish desire

to justify himself before God accentuating the humanistic core of his faith was gone. He still practiced inward holiness and outward acts of charity, but for completely different reasons. He was no longer trying to win God's favor; instead, he was practicing the presence of Christ out of a thankful and grateful heart.

Let's pause again and ask ourselves the following questions: What is my motivation for what I do day in and day out? Do I still have a humanistic core to my faith or am I allowing the Holy Spirit to direct me? After we have thought about these questions for awhile, then I would like several members of the class to share their stories with us.

#### C. John Wesley's Doctrinal Position After Aldersgate

##### 1. John Wesley's Doctrine of Sanctification in Relation to the Doctrine of Original Sin

In 1757, John Wesley published a paper titled The Doctrine of Original Sin. This treatise describes humanity's condition before the Fall as a state of perfection. Adam and



Eve were made in the image of God and they enjoyed God's blessing. The image of God in them was three fold. The natural image was furnished with immortality, understanding, free will, and various affections. The political image gave humanity power of ruling over the other, lower creatures. Humankind's most pronounced original perfection, however, was in the moral image which meant being created in righteousness and true holiness. Just as God is love, humanity was imbued with love. Moreover, the image of God embraced humanity's intellectual function. Adam and Eve had the true knowledge of God and their work was in the right plane of God's intellectual powers.

The Fall completely reversed the conditions for human existence. The perfection previously enjoyed was corrupted by humanity's nature. Wesley attributed our inbred sin to Adam's initial sin in the Garden of Eden. Adam's descendants are spiritually dead at birth and utterly devoid of the righteousness and holiness in which he was created. Wesley

asserted that humanity had not merely come under the dominion of sin, but we had become the children of wrath--subject to guilt and punishment. Like the Moravians, Wesley put the chief emphasis on the awareness of sin rather than sin as the object. We should feel that our carnal minds are enmity against God. He emphasized our complete inability to attain salvation by ourselves. It can only come through faith. Therefore, emphasizing the Arminian view of election, Wesley contends that God's relation to humanity is governed by God's decision that whoever believes shall be saved and whoever does not believe shall be damned. It is God's great purpose to renew our hearts in God's image and to make good the total loss of righteousness and holiness. Although we are thoroughly corrupt by nature, we will by grace be completely transformed. Let's pause for a moment and ask ourselves the following question: In what specific ways do we see the effects of original sin manifest in our world today? After we have pondered this question

for awhile, I would then like several volunteers to share their thoughts with us.

## 2. John Wesley's Doctrine of Sanctification in Relation to the Doctrine of Prevenient Grace

John Wesley believed that in the natural man the image of God was completely lost. However, this applies primarily to the moral image. The political and natural image have not been entirely lost. We still have the spiritual nature, immortality of the soul, and a degree of dominion over the creature. Moreover, God gives all people prevenient grace. Although the natural man is devoid of free will, humanity still has been endowed by a supernatural intervention of free will and some power of discernment. God redeems us as a freely acting being. God's grace, Wesley maintains, is not irresistible. We can either cooperate with it or we can oppose it. Spoken of in its widest sense, salvation begins with prevenient grace. Let's pause and ask ourselves: When was the first time I asked God to forgive my sins? After we have thought

about this for awhile then I would like several of us to share our thoughts with the class.

### 3. John Wesley's Doctrine of Sanctification in Relation to the Doctrine of Repentance Before Justification

John Wesley posited that prevenient grace makes the natural man aware of one's need for God. However the next degree, convincing grace, is really the first step on the way to salvation. Without it, prevenient grace would be a wasted effort. Convincing grace involves repentance before justification. Once we have attained the knowledge of our true position in the natural man of eternal damnation and realize the overwhelming evidence of our sin and guilt, then we become aware of our need to confess and ask forgiveness for our sins before God. Wesley believed true repentance is seen in its fruits. They can be described as an outward change of the whole form of life. Let's pause and ask ourselves: When was the first time I asked God to forgive my sins? After we have pondered this question for

awhile, then I would like several members of the class to share their views of this subject.

#### 4. John Wesley's Doctrine of Sanctification in Relation of the Doctrine of Justification-- The New Birth

Justification and the New Birth for Wesley are salvation in the strict, technical sense. They are bestowed on us in an instant. Justification constitutes 'a relative change' in us and the New Birth 'a real change.' Justification frees us from the guilt of sin and the New Birth frees us from the power of sin. Instead of being in a state of wrath before God, justification places us in a state of favor. The New Birth involves the subjective work of the Holy Spirit as God's love flows into our hearts. The forgiveness of sins and the New Birth take place simultaneously. Justification and the New Birth are accompanied by assurance. At Aldersgate, Wesley stated that he had trusted in Christ alone for salvation and an assurance

was given to him that Christ had truly forgiven him of his sins. Wesley felt this assurance was the direct testimony of the Holy Spirit through which we become aware of God's love for us and that we are now in a state of favor not wrath before him. Let's pause for a moment and ask ourselves the following question: Did I feel that an assurance was given to me that my sins were forgiven immediately after I trusted in Christ alone for salvation? After we have thought about this question for awhile, then I would like several volunteers to share their stories with us?

##### 5. John Wesley's Doctrine of Sanctification in Relation to the Doctrine of Christian Perfection

Just as the Christian has been freed from the guilt of sin by justification and the power of sin by the New Birth, John Wesley also believed that a person can be freed from the root of sin--a state of existence he called entire sanctification. All sin is washed away, but there remains some imperfection which is

inseparable from life. Yet, Wesley accentuated the positive aspect of entire sanctification; that is, perfect love. Wesley was convinced a person could attain such perfection even in this life and also that one could be convinced of his or her entire sanctification just as one could be convinced of his or her justification. There is no perfection of degrees for Wesley. Neither is there any perfection which does not admit a continual increase. However far a Christian may advance in sanctification, Wesley was convinced that one still needed to grow in grace and advance daily in the knowledge and love of God. Let us pause for a moment and ask ourselves the following question: Do I believe that I could reach entire sanctification in this life as John Wesley contended was possible for me? After we have pondered this question for awhile, then I would like several persons to share their thoughts with the rest of the class.

6. John Wesley's Doctrine of Sanctification  
in Relation to the Doctrine of Final Salvation

The goal of the whole process of salvation for John Wesley was entire sanctification. For the vast majority of Christians, this final justification or final salvation and glorification will occur after death.

Wesley never claimed that he had attained the blessing of entire sanctification. Even though Wesley maintained that one receives the blessing of entire sanctification in an instant, he insisted that in this life it was rare, and one's perfection seemed most often to be gradual and not instantaneous. A person in whom perfection is wrought does not even know the particular moment in which all of his or her sinful urges ceased to be. Nevertheless, Wesley was adamant that the goal of the Christian should be entire sanctification. Let us pause for a moment and ask ourselves the following question: Do I feel that Wesley's stress on entire sanctification diverts the Christian's attention away from Christ? After



we have considered this question for awhile, then I would like several volunteers to share their stories with the class.

## II. A Summary and Conclusion of Lesson 7

The critical change for John Wesley concerning sanctification was his shift away from justification by faith and works to justification by faith alone without the merit of works. Wesley moved away from an intrinsically humanistic center of faith to a Christocentric or Christ centered faith. Sanctification for Wesley became the process of eradicating the sinful impulses of one's life until he or she by the grace of God shall attain entire sanctification which in itself is also a continual increase in the perfect love of God.

## III. A Time to Ask Questions and to Discuss Lesson 7

## Outline Lesson 8

### An Overview of John Wesley's Interpretation of Holy Communion as Memorial in the Context of His Interpretation of the Doctrine of Sanctification

- I. A Group Discussion of Modern Day Memorials
  - A. How do each of these societal memorials etch a present as well as a past reminder into the minds of people?
    1. War Memorials
    2. Cemetery Identification Markers
    3. Museums
    4. Historical Buildings or Homes
    5. Geography (mountains, seas, oceans, climate etc...)
    6. Others
- II. A Lecture on Holy Communion as Memorial in John Wesley's Doctrine of Sanctification
  - A. A Lecture on Memorial and Remembering Within John Wesley's Doctrine of Sanctification
  - B. A Lecture on Covenantal Significance Within John Wesley's Doctrine of Sanctification
  - C. A Lecture on Remembering Who We Are Within John Wesley's Doctrine of Sanctification

- D. A Lecture on Remembering Whose We Are Within  
John Wesley's Doctrine of Sanctification
- III. A Summary and Conclusion of Lesson 8
- IV. A Time to Ask Questions and to Discuss Lesson 8

## Lesson Plans for Lesson 8

### An Overview of John Wesley's Interpretation of Holy Communion as Memorial in the Context of His Interpretation of the Doctrine of Sanctification

#### I. A Group Discussion of Modern Day Memorials

A. How do each of these societal memorials etch a present as well as a past reminder into the minds of people?

1. War Memorials
2. Cemetery Identification Markers
3. Museums
4. Historical Buildings or Homes
5. Geography (mountains, seas, oceans, climate etc...)
6. Others

#### II. A Lecture on Holy Communion as Memorial in John Wesley's Doctrine of Sanctification

A. A Lecture on Memorial and Remembering Within John Wesley's Doctrine of Sanctification

The word 'memorial' has a direct link with the word 'remember' in the sense of calling something to mind or having it set before our eyes. The words of our Lord Jesus Christ "this

is my body (for you),"<sup>1</sup> become directly personal for us. In one sense, we feel a companionship with others who have and are sharing in the sacrament, and yet, these words can become very troubling when we vicariously enter into the mistreatment of Christ at the hands of others just like us.

If our self-esteem is low, Holy Communion gives us a sense of personal value because it conveys the depth of Christ's love for us. When we are in the midst of a personal tragedy, it reminds us that we are not alone. When we feel mired in the conventional and need a vision of creativity, we see that vision in the Eucharist.

#### B. A Lecture on Covenantal Significance Within John Wesley's Doctrine of Sanctification

For John Wesley the drama of this Holy Meal is that we feel and sense the dynamic flow of history; not a bare remembrance of a past event, rather a covenantal history informing us

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<sup>1</sup>The Living Bible (Wheaton, Illinois: Tyndale Publishing House, 1971), p. 923.

about the possibilities of a growing, intimate relationship with the living God. It is as if the whole miracle of salvation is suddenly cast before our eyes and thrust deep into our hearts.

The words "this is my body (for you)"<sup>2</sup> are not only personal for us as individuals but also for us as the corporate body of Christ. John Wesley felt it was very important to remind his listeners that even though they were members of one body; that body was a wounded body. Wesley felt that too many Christians live as if Christ's body was the only one that should have been broken. They do not live out that brokenness in their own lives. Ask yourself this morning: How can I live out that brokenness in the world today? After you have had a moment to think about this question, I would like for several volunteers to share their thoughts with the class.

C. A Lecture on Remembering Who We Are Within John Wesley's Doctrine of Sanctification

Jesus once asked his disciples, "Who do people think that I am? What are they saying

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<sup>2</sup>Ibid.

about me?" (Mark 8:27)<sup>3</sup> The answers then were various and today they would be similarly varied. The same question that Jesus asked his followers could be asked by John Wesley of his listeners and be asked today of us. How do we remember Jesus?

First of all, we could be recollecting the memory of a famous hero, but a dead hero. We remember at one time there was a great person named Jesus who lived, did many great things, and subsequently died. This kind of historical remembrance John Wesley feared the most in the celebration of the Lord's Supper. The living Christ was not a dead hero; a great departed friend; or a distant memory. He is the now reigning Lord of the universe.

Secondly, we could be remembering that this is not sacrament to be a mere historical recollection; rather, a renewing and a reawakening. We would be reminded of how we are to behave individually and as a member of the corporate body of Christ. John Wesley often hoped this would be one of the benefits of the Communion Meal. He hoped

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<sup>3</sup>Ibid., p. 787.

it would stir up and call to mind a remembrance of who each believer was in Christ. They were brought with a price and they should live that way.

D. A Lecture on Remembering Whose We Are Within  
John Wesley's Doctrine of Sanctification

For Wesley an essential ingredient in being a Christian is that a person comes out from among the world in his or her spiritual life. In this sense it is not Christ and culture. Instead, it is Christ against culture! Assimilation with the siren's seductive calls of affluence and self-gratification was not the message of Holy Communion. Taking the best of what the world offers and incorporating that into the Christian faith is not the same as being a standard bearer for Christ whether or not it aligns with our society's priorities.

Remembering whose we are also reminds us that we are celebrating a resurrection meal. Jesus' words that he is with us always informs us of the depth of his unfathomable grace. Whose are we? We belong to the living Christ and we are to walk in his steps. Sanctification is a willingness on our behalf not only to belong to



the living Christ, but also to be conformed to His image. Day by day, Sunday by Sunday we are to be transformed by the renewing of our minds. It is a slow progressive work and it must be fed by constant in-fillings and renewal.

### III. A Summary and Conclusion of Lesson 8

John Wesley believed that Holy Communion in the context of memorial was not just a reminder of a past event, but it also set that event in the present. Jesus died on the cross for our sins. However, we are reminded that we too must die to our sinful nature and be resurrected with the new nature. Jesus words reminding us that we are his body link us with the whole miracle of salvation in the dynamic flow of covenantal history. We are not alone. Christ is with us and so is the corporate body of believers. The apostle Paul declared this truth in 1 Corinthians 12:27 by saying, "All of you together are the one body of Christ... ." <sup>4</sup> Who we are in Jesus Christ is also dependent upon our obedience to him in our every day life. Will we allow ourselves to be renewed

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<sup>4</sup>The Living Bible (Wheaton, Illinois: Tyndale Publishing House, 1971), p. 924.

moment by moment in the power and wisdom of the Holy Spirit.

Holy Communion also reminds of us whose we are. We belong to Jesus and spiritually we must come out from among the world and be holy. The sanctifying aspect of Holy Communion as memorial is the slow progressive work of the Holy Spirit chipping away at our rough edges and transforming us into Christ's likeness.

#### IV. A Time to Ask Questions and to Discuss

#### Lesson 8

## Outline Lesson 9

### An Overview of John Wesley's Interpretation of Holy Communion as Mystery in the Context of His Interpretation of the Doctrine of Sanctification

- I. A Group Discussion of Modern Day Mysteries
  - A. How do each of these societal mysteries etch a present as well as a past reminder into the minds of people?
    1. Geographical Mysteries
    2. Medical Mysteries
    3. Scientific Mysteries
    4. Life Cycle Mysteries
    5. Religious Mysteries
    6. Others
- II. A Lecture on Holy Communion as Mystery in John Wesley's Doctrine of Sanctification
  - A. A Lecture on the Mystery of Grace Within John Wesley's Doctrine of Sanctification
  - B. A Lecture on the Mystery of Faith Within John Wesley's Doctrine of Sanctification
  - C. A Lecture on the Mystery of Assurance Within John Wesley's Doctrine of Sanctification
- III. A Summary and Conclusion of Lesson 9

#### IV. A Time to Ask Questions and to Discuss Lesson 9

## Lesson Plans For Lesson 9

### An Overview of John Wesley's Interpretation of Holy Communion as Mystery in the Context of His Interpretation of the Doctrine of Sanctification

#### I. A Group Discussion of Modern Day Mysteries

A. How do each of these societal mysteries portray  
a present as well as a past reminder into the minds  
of people?

1. Geographical Mysteries
2. Medical Mysteries
3. Scientific Mysteries
4. Life Cycle Mysteries
5. Religious Mysteries
6. Others

#### II. A Lecture on Holy Communion as Mystery in John Wesley's Doctrine of Sanctification

A. A Lecture on the Mystery of Grace Within John  
Wesley's Doctrine of Sanctification

God's grace, the mystery of Christ's atonement  
on the cross for our sins, was symbolized in Holy  
Communion by John Wesley with the practice of the  
Mixed Chalice. A little water was added to the  
Communion wine to remind people of the justifying

and sanctifying grace of God. The following portion of a Wesleyan hymn seems illustrate what he was trying to convey:

"The Sin- atoning Blood apply,  
And let the Water sanctify,  
Pardon and Holiness impart,  
Sprinkle and purify our heart."<sup>1</sup>

Wesley placed great emphasis on Christ as the One who obtained God's satisfaction for our sins and guilt. Through his death, Christ merited for us the forgiveness of sins. God's justice as well as his love have been satisfied. The fact that Christ died and thus merited salvation for everyone does not make salvation effective for all. What makes Christ and all his benefits available to the believer is that mysterious inward and spiritual grace--the inner and secret operation of the Holy Spirit. This is the reason the Apostle Paul calls the Holy Spirit--the spirit of adoption and the seal of our inheritance. The Holy Spirit leads us to Jesus and His primary purpose is none other than faith in Christ.

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<sup>1</sup>J. Ernest Rattenbury, The Eucharistic Hymns of John and Charles Wesley, p. 39.

B. A Lecture on the Mystery of Faith Within John Wesley's Doctrine of Sanctification

Concerning faith, it is a gift of God. Not everything that passes under the name faith deserves that name. Faith has a definite context. It is faith in Christ. Wesley says it this way, "What is faith...through which we are saved? It may be answered, in general, it is faith in Christ; Christ and God are the proper objects of it?"<sup>2</sup>

Every other use of the word faith would be a cause of concern for Wesley. If one has faith in the objective work of Christ; that is justification or saving faith, then the next step in true faith is in the subjective work of Christ; that is sanctifying or assuring faith. At the same time we are justified, in that very moment, sanctification begins. There is a real as well as a relative change. We are inwardly renewed by the power of God.

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<sup>2</sup>John Wesley, The Works of John Wesley: Sermons 1-33, ed. Albert Outler, vol. 1., p. 120.

C. A Lecture on the Mystery of Assurance Within  
John Wesley's Doctrine of Sanctification

There are several scholars who believe that John Wesley's Aldersgate experience was the beginning of his doctrine of assurance. The work of assurance is God's progressive creation anew of the divine image in the believer. The Christian life should become a constant desire to be in an unbroken relationship with Christ and to do his will. By one divine sovereign act Christ satisfied the wrath of God and obtained pardon for our sins. For Wesley, this does not include being made actually just and righteous. He says,

"This is sanctification, which is, indeed, in some degree the immediate fruit of justification; but, nevertheless is a distinct gift of God, and of a totally different nature. The one implies what God 'does for us' through his Son; the other, what he 'works in us' by his Spirit."<sup>3</sup>

The mystery of Holy Communion is that it conveys to those who were dead in their sins and therefore subject to the wrath of God that they have been made alive and therefore subject to his mercy. Christ our Mediator who by perfectly obeying God

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<sup>3</sup>Ibid., p. 187.



(active righteousness) and suffering God's wrath (passive righteousness) made a once and for all time atonement for our sins. By this act we are forgiven and therefore enabled to live in holiness and submission before him.

### III. A Summary and Conclusion of Lesson 9

The mystery of grace as expressed by the sacrament of Holy Communion was symbolized by John Wesley in his practice of the Mixed Chalice. The adding of water to the wine reminded the communicants of the justifying and sanctifying grace of God. Christ's blood had satisfied God's wrath and the water washes and cleanses the pardoned soul of the believer.

The mystery of faith is a gift of God. It's definite framework is its focused attention upon Jesus Christ. Wesley stressed both the objective (justifying) and the subjective (sanctifying) aspects of faith. At the moment we are justified, sanctification begins. It is by the power of the Holy Spirit through the mystery of faith that inwardly renews the believer.

The mystery of assurance is God's progressive creation anew of the divine image in the believer. Wesley stressed that each believer should seek an

unbroken relationship with Christ. We who were once dead in our sins and trespasses have been made alive in Christ. We have received assurance of this fact through the witness and testimony of the Holy Spirit. It is this same Spirit that enables each believer to live in righteousness and holiness before God.

#### IV. A Time to Ask Questions and to Discuss Lesson 9

## Outline Lesson 10

### An Overview of John Wesley's Interpretation of Holy Communion as Participation in the Context of His Interpretation of the Doctrine of Sanctification

#### I. A Group Discussion of Modern Day Participation

A. How do each of these ways of participation in a society engrave a present as well as a past reminder into the minds of people?

1. Family Meal (Thanksgiving, Christmas, etc)

2. National Commemorations

a. Memorial Day

b. Fourth of July

c. Labor Day

d. Veterans Day

e. Others

3. Sporting Events

4. Life Cycle Events

5. Ecumenical Events

#### II. A Lecture on Holy Communion as Participation in John Wesley's Doctrine of Sanctification

A. A Lecture on More Than Bread and Wine Within  
John Wesley's Doctrine of Sanctification

B. A Lecture on An Open Banquet Within John

Wesley's Doctrine of Sanctification

C. A Lecture on God's Ultimate Self-Giving Within  
John Wesley's Doctrine of Sanctification

III. A Summary and Conclusion of Lesson 10

IV. A Time To Ask Questions and to Discuss Lesson 10

## Lesson Plans for Lesson 10

### An Overview of John Wesley's Interpretation of Holy Communion as Participation in the Context of His Interpretation of the Doctrine of Sanctification

#### I. A Group Discussion of Modern Day Participation

A. How do each of these ways of participation in a society engrave a present as well as a past reminder into the minds of people?

1. Family Meal (Thanksgiving, Christmas, etc)
2. National Commemorations
  - a. Memorial Day
  - b. Fourth of July
  - c. Labor Day
  - d. Veterans Day
  - e. Others
3. Sporting Events
4. Life Cycle Events
5. Ecumenical Events

#### II. A Lecture on Holy Communion as Participation in John Wesley's Doctrine of Sanctification

A. A Lecture on More Than Bread and Wine Within John Wesley's Doctrine of Sanctification

The Lord's Supper to persons who are outside

the community of faith may merely be bread and wine set before them. However, to those of us who have entered into the mystery and wonder of the sacrament these sacraments are Christ's love made visible. The real presence of Christ seems to recast the elements into benefits of His inward grace and renewal in our lives.

B. A Lecture on An Open Banquet Within John Wesley's Doctrine of Sanctification

In the early church, Christians celebrated a common meal known as the Agape or Love Feast. It is highly probable that the earliest celebrations of the Eucharist took place in the setting of an actual meal and also that at some stage Communion became separated from its setting in the common meal. John Wesley understood that the Eucharist was to be an open banquet for all regardless of race or social class. In one of his early Methodist Communion hymns he articulates this concern:

"Come to the Supper, come,  
 Sinners there is still room;  
 Every soul may be His guest,  
 Jesus gives the general word;  
 Share the monumental Feast,  
 Eat the Supper of your Lord."<sup>1</sup>

C. A Lecture on God's Ultimate Self-Giving Within  
 John Wesley's Doctrine of Sanctification

In the Eucharist, we are reminded of the universality of God's ultimate self-giving on the cross. Jesus died for all humanity. His broken body and spilt blood convey that we are not only individual recipients of his divine love, but we are also the corporate recipients commissioned to establish a more just social order. We are the body of Christ and yet, that body has been disjointed by prejudice, greed, and selfishness. As Christ's corporate body, we invite each and everyone who will come and bow down before the living God to share in the same loaf with us. All are invited to participate in the sufferings of our Lord. All are encouraged to pick up their own cross and follow the Master. Wesley regarded that the believer's participation in the Eucharist demonstrated an

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<sup>1</sup>John C. Bowmer, The Sacraments of the Lord's Supper in Early Methodism (London: A. and C. Black Ltd, 1951), p. 106.

outward, visible surrender and obedience to God in word and deed involving the desire that one be purified from sin and that an entire renewal within one's heart would take place.

### III. A Summary and Conclusion of Lesson 10

John Wesley believed that a Christian's participation in Holy Communion involved much more than taking bread and wine. Each believer who enters the mystery and wonder of the Sacrament realizes these emblems represent Christ's love made visible. Moreover, Wesley perceived that Communion was an open banquet in which anyone regardless of race or social class was invited to come and dine. Christ's self-giving to us on the cross was universal, therefore, we should not make it an exclusive meal. Everyone is summoned to participate in the sufferings of our Lord.

### IV. A Time to Ask Questions and to Discuss Lesson 10



## Outline Lesson 11

### An Overview of John Wesley's Interpretation of Holy Communion as Gratitude in the Context of His Interpretation of the Doctrine of Sanctification

#### I. A Group Discussion of Modern Day Gratitude

A. How do each of these ways of thanksgiving in  
engrave a present as well as a past reminder into  
the minds of people?

##### 1. Individual Gratitude

- a. Giving Thanks
- b. Receiving Thanks

##### 2. National Commemorations

- a. Memorial Day
- b. Fourth of July
- c. Labor Day
- d. Veteran's Day
- e. Thanksgiving Day

##### 3. Christian Commemorations

- a. Christmas
- b. Easter

#### II. A Lecture of Holy Communion as Thanksgiving in John Wesley's Doctrine of Sanctification

A. A Lecture on the Passover Meal/Last Supper

Within John Wesley's Doctrine of Sanctification

B. A Lecture on the Christian's Growth in  
Gratitude Within John Wesley's Doctrine of  
Sanctification

III. A Summary and Conclusion of Lesson 11

IV. A Time to Ask Questions and to Discuss Lesson 11

## Lesson Plans for Lesson 11

### An Overview of John Wesley's Interpretation of Holy Communion as Thanksgiving in the Context of His Interpretation of the Doctrine of Sanctification

#### I. A Group Discussion of Modern Day Thanksgiving

A. How do each of these ways of thanksgiving engrave a present as well as a past reminder into the minds of people?

##### 1. Individual Gratitude

- a. Giving Thanks
- b. Receiving Thanks

##### 2. National Commemorations

- a. Memorial Day
- b. Fourth of July
- c. Labor Day
- d. Veteran's Day
- e. Thanksgiving Day

##### 3. Christian Commemorations

- a. Christmas
- b. Easter

#### II. A Lecture on Holy Communion as Thanksgiving in John Wesley's Doctrine of Sanctification

A. A Lecture on the Passover Meal/Last Supper  
Within John Wesley's Doctrine of Sanctification

On Maundy Thursday Jesus celebrated a Passover meal with his disciples. So much emotion was caught up in the celebration of Israel's liberation from 400 years of slavery in Egypt. It is hard for us to imagine the impact of the bombshell Jesus dropped on his disciples when he opened the Passover meal by saying, "I have looked forward to this hour with deep longing, anxious to eat this Passover meal with you before my suffering begins. For I tell you now that I won't eat it again until what it represents has occurred in the Kingdom of God."<sup>1</sup> When Jesus said, "This is my body,"<sup>2</sup> the disciples knew this night was different from all other nights. After the resurrection of Jesus and Pentecost, the disciples came to see this meal as representing their pass over from death to life, from slavery to freedom. John Wesley tries to relate the awe and wonder of that night in the following Communion

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<sup>1</sup>The Living Bible (Wheaton, Illinois: Tyndale Publishing House, 1971), p. 831.

<sup>2</sup>Ibid.

hymn:

"Prince of Life, Sinners slain,  
Grant us fellowship with Thee,  
Fain we would partake Thy Pain  
Share thy mortal agony.  
Give us now the dreadful Power.  
Now bring back they Dying Hour.

Surely now the Prayer He hears;  
Faith presents the Crucified!  
Lo! the wounded Lamb appears  
Pierc'd his Feet, his Hands, his Side,  
Hangs our Hope on yonder Tree,  
Hangs, and bleeds to Death for me!"<sup>3</sup>

For Wesley when one considers the depth of Christ's atoning work and love for us, then the only proper response one can have is gratitude.

B.       A Lecture on the Christian's Growth in Gratitude Within John Wesley's Doctrine of Sanctification

John Wesley believed that the Christian life between justification and entire sanctification was, in one sense, a process of growth in gratitude toward God. Since God is love, the most perfect form of gratitude that we can express is to love God and be God's love to the world. Wesley says:

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<sup>3</sup>Ole E. Borgen, John Wesley on the Sacraments, p. 91.

"What is then the perfection of which man is capable, while he dwells in a corruptible body?...It is the 'loving the Lord his God with all his heart, and with all his soul, and with all his mind'. This is the sum of Christian perfection; it is comprised in that one word, love."<sup>4</sup>

Wesley believed that the Body and Blood of Christ is the food of our souls and that it leads us on to perfection, which is in some sense a growth in gratitude toward God. For this reason and others, Wesley exhorted his followers to observe constant Communion.

### III. A Summary and Conclusion of Lesson 11

When Jesus gathered his disciples together on Maundy Thursday initially they thought it would be a Passover Celebration; which it was, but not in the traditional meaning of the meal. When Jesus said, "This is my body,"<sup>5</sup> he forever changed the focus of this meal. After Jesus' death and resurrection, his disciples came to realize that the bread and wine symbolized their pass over from death to eternal life. Therefore, they came to understand that the only proper response to such great

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<sup>4</sup>John Wesley, The Works of John Wesley: Sermons 71-114, ed. Albert Outler, vol. 3., p. 74.

<sup>5</sup>The Living Bible, p. 831.

love is gratitude. John Wesley also recognized the importance of gratitude in the celebration of the Eucharist. In fact, he believed that one of the benefits of constant Communion was a believer's growth in gratitude toward God.

IV. A Time to Ask Questions and to Discuss Lesson 11

## Outline Lesson 12

## The Conclusion of the Adult Study Series

- I. A Final Summary of the Adult Study Series
- II. The Adult Study Class Will Participate in a Covenant and Holy Communion Service
  - A. "An Order of Worship for Such as Would Enter into or Renew Their Covenant with God" beginning on page 382 of The Book of Worship for Church and Home (The Methodist Publishing House: Nashville, Tennessee 1964).
  - B. "A Service of Word and Table III" beginning on page 15 of The United Methodist Hymnal (The United Methodist Publishing House: Nashville, Tennessee 1989).
- III. A Time for Questions, Answers, and Group Discussion



## Lesson Plans for Lesson 12

### The Conclusion of the Adult Study Series

#### I. A Final Summary of the Adult Study Series

The three month Adult Study Series was designed to help each participant to increase his or her knowledge and appreciation of Holy Communion within the framework of John Wesley's doctrines of justification and sanctification. John Wesley, the founder of Methodism and the central figure of this investigation, was a diligent and devout man. Early in his life, he struggled with the true meaning of what it meant to be justified by faith. Somehow, he was convinced that his works had some role to play in his salvation. His Aldersgate experience convinced him that his good works had nothing to do with his salvation. It was a free gift of God.

The doctrine of justification was one of the two major areas of theological focus for Wesley. Until Aldersgate he had been convinced that it was not justification by faith alone; but rather, it was justification by faith and works. This precept was taught by the Anglican Church and also by his parents. In 1725, a red letter year in Wesley's life, he read the works of Jeremy Taylor, Thomas `a Kempis and William Law.

These books were highly influential upon Wesley and they challenged him in the intentions of his heart. However, they also reinforced goal of meriting salvation through his good works. Even though he affirmed the justifying act to be sovereignly God's work, he still was convinced he had a role in his salvation.

Aldersgate was the moment when Wesley trusted in Christ alone for salvation. This dynamic encounter with the living God marked the end of the humanistic core of belief which had dominated his theology. No longer was he desperately trying to merit salvation; instead, he began to grow in the assurance that he was saved.

In this study, Holy Communion within Wesley's doctrine of justification had four major tenets: memorial, mystery, participation, and gratitude. Holy Communion as memorial in Wesley's doctrine of justification centered around the doctrines of real absence and real presence. The term 'memorial' seems fitting to describe a past event. Ulrich Zwingli, a leading figure in the Protestant Reformation, insisted that Holy Communion should continue to be viewed in this manner. Christ, for Zwingli, was absent from the Communion experience. John Wesley did not hold Zwingli's

same conviction. Jesus Christ was not absent from Holy Communion; rather, he was really present with us each time we partake. Real presence, for Wesley, did not mean any corporeal, carnal, material, substantial or localized presence of Christ in the sacrament; rather, it involved the whole reality of God being present with us as we communicate.

Holy Communion as mystery within Wesley's doctrine of justification was essentially two-fold: 1). Jesus obtained satisfaction from God for our sins by his death on the Cross and yet 2). His death remains an eternal sacrifice as he delivers us continually in heaven. Wesley believed that the Christian, as a member of the mystical Body, dies with Christ and enters with him before the throne of God to find the sacrifice accepted. Christ is not literally dying over and over each time the sacrament is taken, rather Wesley is saying that Christ redeemed us once and he delivers us continually from God's wrath.

Holy Communion as participation within Wesley's doctrine of justification begins with prevenient grace. God works in us and through the various means of grace, including Communion, even before our souls are stirred.

However, the main emphasis of Wesley's thought in this area is our participation is justifying grace. More specifically, Wesley graphically depicted in several of his Communion hymns our participation in the blood of Christ. In one hymn, Wesley petitions God to look through Jesus wounds on him. Wesley believed as we participate in the death of Christ, we are also enabled to participate in the eternal life of Christ.

Holy Communion as gratitude within Wesley's doctrine of justification centered on two topics: thanksgiving and pardon. Thanksgiving, for Wesley, was a basic act of the Sacrament. Jesus our example gave thanks before he broke the bread at the Last Supper. Thanksgiving was also a prominent theme in Wesley's Communion hymns which introduced a note of ecstatic joy when they were inserted in the Communion service. Pardon, for Wesley, involved thanksgiving. God has pardoned us from our sins and has set us in a state of favor through Jesus Christ. The joy of Holy Communion as participation, for Wesley, was knowing that justification had cleared the way for sanctification. We have been pardoned, therefore, we can be thankful.

The doctrine of sanctification was the second major area of theological focus for John Wesley. Before his Aldersgate experience, Wesley was obsessed with the works of sanctification in his vain attempt to justify himself before God. Aldersgate forever changed the way Wesley viewed sanctification. He knew that Christ alone had justified him and he had taken no part in that atoning act. Wesley no longer practiced inward holiness and outward acts of charity in a vain attempt to justify himself; rather, he practiced the presence of Christ out of a thankful and grateful heart. Sanctification for Wesley became the process of eradicating the sinful impulses of one's life until one by the grace of God shall attain entire sanctification which in itself is also a continual increase in the perfect love of God.

Holy Communion as Memorial in Wesley's doctrine of sanctification was not just a reminder of a past event, but it also set that event in the present. Jesus died on the Cross for our sins, however, we are reminded that we too must die to our sinful nature and be resurrected with a new nature. For Wesley Jesus words, "This is my body

(for you)"<sup>1</sup> link us with the whole miracle of salvation in the dynamic flow of covenantal history. Memorial also reminds of who we are as Christians. Wesley hoped that one of the benefits of the Communion meal was that it would stir up and call to mind a remembrance of who each believer was in Jesus Christ. Memorial also reminds us of whose we are. Wesley believed an essential ingredient in sanctification involved a person coming out of the world in his or her spiritual life. We belong to the living Christ and we are to walk in his steps.

Holy Communion as mystery in Wesley's doctrine of sanctification was symbolized by the practice of the Mixed Chalice. A little water was added to the Communion wine to remind people of the converting and sanctifying grace of God. Wesley placed great emphasis on Christ as the One who obtained God's satisfaction for our sins and guilt. Through his death, Jesus merited for us the forgiveness of sins. However, Wesley believed that just because Christ died and merited salvation for everyone does not mean that salvation is effective for all. What makes Christ and all his benefits available to the

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<sup>1</sup>The Living Bible (Wheaton, Illinois: Tyndale Publishing House, 1971), p. 923.

believer is that mysterious inward and spiritual grace-- the inner and secret operation of the Holy Spirit. The Holy Spirit leads us to Jesus and his primary purpose is none other than faith in Christ.

Holy Communion as participation in John Wesley's doctrine of sanctification involved more than the partaking of bread and wine. Wesley believed that for the Christian these emblems represent Christ's love made visible. Moreover, Wesley perceived that Communion was an open banquet in which everyone regardless of race or social class was invited to come and dine. Christ' self-giving to us on the cross was universal, therefore, we should not make it an exclusive meal. Everyone is summoned to participate in the sufferings of our Lord.

Holy Communion as gratitude in Wesley's doctrine of sanctification involves a process of growth in gratitude toward God. Just as Jesus celebrated the Passover with his disciples on Maundy Thursday, so too are we reminded in the Communion meal of our pass over from death to eternal life. Therefore, we should filled with gratitude each time we partake of the bread and wine. For Wesley the only proper response to such great love was gratitude.

II. The Adult Study Class Will Participate in a Covenant and Holy Communion Service

A. "An Order of Worship for Such as Would Enter into or Renew Their Covenant with God" beginning on page 382 of The Book of Worship for Church and Home (The Methodist Publishing House: Nashville, Tennessee 1964).

I will ask members of the Adult Study Class to gather at the altar in front of the Communion table. Copies of John Wesley's covenant service as adapted in the 1964 Book of Worship will be passed out and then recited in a sincere and humble manner.

B. "A Service of Word and Table III" beginning on page 15 of The United Methodist Hymnal (The United Methodist Publishing House: Nashville, Tennessee 1989).

After the covenant service is finished, then the class will proceed to participate in the Communion service. Hymnals will be available.

III. A Time for Questions, Answers, and Group Discussion

After the Communion service, the rest of the class period will be devoted to asking, answering, and



discussing questions about the 12 week Adult Study Series  
or some related topic.

## APPENDIX -- A

### COMPILATION OF RESPONSES FROM THE NEUTRAL GROUP

#### A TRIAL RUN OF THE MULTIPLE CHOICE QUESTIONNAIRE

There were five volunteers who participated in the trial run of the multiple choice questionnaire. Each volunteer was told that this was a trial run and they were asked to explain their reactions and answers. They were also told that no names would be used in the dissertation so that their answers would remain anonymous.

The multiple choice questionnaire covered ten lessons. Lessons one and twelve were not used in the survey. Each lesson (except for lessons two and seven) contained two questions: one designed for a cognitive response and one designed for an affective response. Lessons two and seven had four questions: two questions designed for cognitive responses and two questions designed for affective responses. Lessons two and seven had double questions because they examined John Wesley's doctrines of justification and sanctification as a whole. Each lesson's questions were fashioned to give a response on a topic which would be a major focus of that particular day's lesson. Listed in the tabulation are:

- 1). The date and title of each lesson.
- 2). The question as it originally appeared on the survey.
- 3). The multiple choice answers of each of the five volunteers.
- 4). Answers (if any) to one or more of 3 possible probes of each question
  - a). (Whole question probe) "What did the question mean to you?"
  - b). (Phrase by phrase probe) "What did \_\_\_\_

make you think of?"

c). (Key word by key word probe) What did \_\_\_\_\_ make you think of?

5). The question as it appeared on the Control Group and Adult Study Group survey forms after it was revised by the Pastor with input from the Congregational Reflection Group.

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much influence does God have on a person becoming a Christian -- a great deal, quite a lot, not very much, not at all, or don't know? (Circle one)

3).

- #1 Quite a lot
- #2 A great deal
- #3 A great deal
- #4 A great deal
- #5 Not very much

4).

a). (Whole question probe) "What did the question mean to you?"

#1 God is directly involved in a person's decision to become a Christian.

#2 The Bible says that a person must be born again and that can not happen unless God does it.

#3 No answer

#4 God has a great influence on a person.

#5 A (man) makes up (his) own mind on these kind of matters.

b). (Phrase probe) "What did the phrase (how much influence does God have) mean to you?"

- #1 Control
- #2 What direction does (he) lead you
- #3 Just what it says
- #4 I don't know
- #5 How much control God has over a (man).

c). (Key word probe) "What does the word (influence) mean to you?"

- #1 Same as above
- #2 Power
- #3 Just what it says
- #4 I don't know
- #5 Control

5).

To the best of your knowledge, how much does God influence a person's initial decision to become a Christian -- a great deal, quite a lot, not very much, not at all or don't know? (Circle one)

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel God influenced your decision to become a Christian -- very strongly, pretty strongly, not too strongly, not strong at all, don't know? (Circle one)

3).

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Not too strongly

4).

a). (Whole question probe) "What did the question mean to you?"

#1 I felt God me calling to the altar when I gave my life to Jesus

#2 God cares about me as an individual

#3 Jesus got a hold of my life and he won't let it go

#4 God saved me from my sins

#5 Does God have control over my life or not

5).

How strongly do you feel that God influenced your initial decision to become a Christian -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, are good works necessary for a Christian to get into heaven -- very important, somewhat important, not very important, not important at all, or don't know? (Circle one)

3).

#1 Very important

#2 Not important at all

#3 Somewhat important

#4 Very important

#5 Very important

4).

a). (Whole question probe) "What did the question mean to you?"

#1 It means am I accountable to God in this life for the way that I live and I believe I am.

#2 The Bible says that a person is saved by grace through faith. Good works means nothing.

- #3 No answer
- #4 You can't expect to get to heaven without being good.
- #5 You have to walk your talk.

b). (Phrase probe) "What did the phrase (good works) mean to you?"

- #1 God's works
- #2 I don't live under the law. I live under grace.
- #3 Just what it says
- #4 To live like a Christian should live
- #5 Good deeds

5).  
To the best of your knowledge, are good works necessary for a Christian to get into heaven -- very important, somewhat important, not very important, not important at all, or don't know?  
(Circle one)

1).  
July 8, 1990  
John Wesley's Interpretation of the Doctrine of Justification

2).  
AFFECTIVE  
How strongly do you feel your good works will influence God in allowing you to get into heaven -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know?

- 3).  
#1 Very strongly  
#2 Not strong at all  
#3 Pretty strongly  
#4 Very strongly  
#5 Very strongly

4).  
a). (Phrase probe) "What does the phrase (allowing you into heaven) mean to you?"

- #1 It God's choice who goes to heaven and who doesn't

#2 I don't like that phrase. It makes God some kind of eternal prison guard. God wants everyone to go to heaven but they won't go unless their saved

#3 No answer

#4 Judgment day

#5 God is the judge and I'm not

5).

How strongly do you feel your good works will influence God into allowing you into heaven -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

Is remembering Calvary an important part of Holy Communion for most Christians -- very important, quite important, not so important, not at all important or don't know? (Circle one)

3).

#1 Quite important

#2 Very important

#3 Very important

#4 Very important

#5 Quite important

4).

a). (Whole question probe) "What did the question mean to you?"

#1 Jesus died for our sins and communion represents that act.

#2 The bread is his body and the juice is his blood.

#3 Christ's body and blood

#4 We should remember and be thankful for what Jesus has done for us.

#5 It is important for us to remember this

5).

Is remembering Calvary an important part of Holy Communion for most Christians -- very important, quite important, not so important, not at all important, not important at all, or don't know? (Circle one)

1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

For you personally how important is remembering Calvary during Holy Communion -- very important, quite important, not so important, not at all important, or don't know? (Circle one)

3).

- #1 Quite important
- #2 Very important
- #3 Very important
- #4 Very important
- #5 Not so important

4).

a). (Key word probe) "What did the word (Calvary) mean to you?"

- #1 Jesus died on a cross
- #2 The cross
- #3 No answer
- #4 The cross
- #5 His crucifixion

5).

For you how important is remembering Calvary during Holy Communion -- very important, quite important, not so important, not at all important, or don't know? (Circle one)



1).

July 22, 1990

John Wesley's Interpretation of Holy Communion As  
Mystery in the Context of his Interpretation of the  
Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much is God  
present during Holy Communion -- very much, quite a  
lot, not so much, not at all, or don't know?  
(Circle one)

3).

- #1 Very much
- #2 Very much
- #3 Very much
- #4 Very much
- #5 Not so much

4). No questions asked

5).

To the best of your knowledge, how much is God  
present during Holy Communion -- very much, quite a  
lot, not so much, not at all, or don't know?  
(Circle one)

1).

July 22, 1990

John Wesley's Interpretation of Holy Communion as  
Mystery in the Context of his Interpretation of the  
Doctrine of Justification

2).

AFFECTIVE

How much do you feel God's presence during Holy  
Communion -- all the time, quite a lot, not much,  
not at all, or don't know? (Circle one)

3).

- #1 All the time
- #2 All the time
- #3 All the time
- #4 All the time
- #5 Not much

4).

a). (Whole question probe) "What did the question mean to you?"

#1 It is not (his) actual body and blood. They are just symbols. He is present with me in spirit all the time.

#2 How could someone not feel God's presence during Communion?

#3 He is with me spiritually.

#4 In spirit.

#5 I don't get much out of Communion.

b). (Phrase probe) "What did the phrase (God's presence) mean to you?"

#1 He is really present with me spiritually as I take Communion.

#2 Where two or more are gathered, there I am with you always.

#3 Present in (his) spirit

#4 My spirit is pleased with (his) Spirit

#5 I don't know.

5).

How much do you feel God's presence during Holy Communion -- all the time, quite a lot, not much, not at all, or don't know? (Circle one)

1).

July 29, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Interpretation of the Doctrine of Justification

2).

#### COGNITIVE

By participating in Holy Communion, how much do Christians identify with the sufferings of Christ -  
- very much, pretty much, not much, not at all, or don't know? (Circle one)

3).

#1 Pretty much

#2 Very much

#3 Very much

#4 Pretty much

#5 Pretty much

4).

a). (Whole question probe) "What did the question mean to you?"

#1 Taking up our crosses and following him

#2 His pain becomes our pain

#3 To help the poor needy people around us

#4 More like Jesus

#5 I'm not sure

b). (Phrase probe) "What did the phrase (sufferings of Christ) mean to you?"

#1 Christians have to be less selfish.

#2 We have to be sensitive to others

#3 No answer

#4 The cross of Jesus

#5 His crucifixion

5).

By participating in Holy Communion how much do Christians identify with the sufferings of Christ -  
- very much, pretty much, not much, not at all, or  
don't know? (Circle one)

1).

July 29, 1990

John Wesley's Interpretation of Holy Communion as  
Participation in the Context of his Doctrine of  
Justification

2).

# AFFECTIVE

When you take Holy Communion, how strongly do you  
identify with the sufferings of Christ -- very  
strongly, pretty strongly, not so strongly, not at  
all, or don't know? (Circle one)

3).

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Pretty strongly
- #5 Pretty strongly

4).

a). (Key word probe) "What did the word  
(identify) mean to you?"

- #1 To associate with Christ's sufferings
- #2 Associate with Christ
- #3 Take part
- #4 To be a part of his sufferings
- #5 To associate

5).

When you take Holy Communion, how strongly do you identify with the sufferings of Christ -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much does Holy Communion remind Christians to be grateful for their salvation -- very much, quite a lot, not so much, not at all, or don't know? (Circle one)

3).

- #1 Very much
- #2 Quite a lot
- #3 Very much
- #4 Quite a lot
- #5 Quite a lot

4).

No questions asked.

5).

To the best of your knowledge, how much does Holy Communion remind Christians to be grateful for their salvation -- very much, quite a lot, not so much, not at all, or don't know? (Circle one)

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel that Holy Communion reminds you to be grateful for your salvation? -- very strongly, pretty strongly, not so strongly, not at all strongly, or don't know?

3).

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Pretty strongly

4).

a). (Phrase probe) "What did the phrase (grateful for your salvation) mean to you?"

- #1 Thankful for what Christ has done on the cross for me
- #2 Thankful for God's saving grace
- #3 Sincere appreciation
- #4 Thankful
- #5 Appreciation

5).

How strongly do you feel that Holy Communion reminds you to be grateful for your salvation -- very strongly, pretty strongly, not so strongly, not at all strongly, or don't know? (Circle one)

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much can a person know he or she is saved -- totally, quite a lot, somewhat, not at all, or don't know? (Circle one)

3).

- #1 Somewhat
- #2 Totally
- #3 Totally
- #4 Totally
- #5 Somewhat

4).

a). (Whole question probe) "What did the question mean to you?"

- #1 That a person can know their saved. I don't know if you can know that. God is the judge.
- #2 You can know that you know
- #3 No answer
- #4 Jesus said whoever believed in him would have eternal life.
- #5 I'm not sure

5).

To the best of your knowledge, how much can a Christian be assured of his or her salvation -- totally, quite a lot, somewhat, not at all or don't know? (Circle one)

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you feel that you are saved?

-- totally, pretty strongly, not too strongly, not at all, or don't know? (Circle one)

3).

- #1 Not too strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Pretty strongly

4).

a). (Phrase probe) "What did the words (feel that you are saved) mean to you?"

- #1 I'm not sure what they mean
- #2 I feel it in my heart
- #3 It's hard to explain. Religion is a personal matter.
- #4 I feel the presence of the Holy Spirit in my life.
- #5 I don't know. I just know that I am a Christian.

5).

How strongly do you feel that you are assured of your salvation -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, to what degree can a Christian stop sinning -- totally, quite a lot, somewhat, not at all, or don't know? (Circle one)

3).

- #1 Not at all
- #2 Quite a lot
- #3 Not at all
- #4 Not at all
- #5 Somewhat

4).

a). (Phrase probe) "What did the phrase (stop sinning) mean to you?"

- #1 Stop disobeying God
- #2 Not walk in the flesh
- #3 Just what it said
- #4 No longer disobey God
- #5 Don't sin--to stop it completely

5).

To the best of your knowledge, to what degree can a Christian stop sinning -- totally, quite a lot, somewhat, not strong at all, or don't know? (Circle one)

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you feel that you can stop sinning -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

3).

- #1 Not too strong at all
- #2 Pretty strongly
- #3 Not strong at all
- #4 Not strong at all
- #5 Not too strongly



4).

a). (Whole question probe) "What did the question mean to you?"

#1 That I can stop sinning. I don't think a person can ever stop sinning. You just do your best.

#2 To not sin any more. If a person would just trust God more they could get rid of most of the sin in their lives.

#3 I don't think its possible.

#4 You can't do it.

#5 I'm only human just like everybody else. Jesus is the only one without sin.

5).

How strongly do you feel that you can stop sinning -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

1).

August 19, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, is remembering Calvary during Holy Communion beneficial to a Christian's spiritual growth -- very beneficial, quite beneficial, not so beneficial, not at all beneficial, or don't know? (Circle one)

3).

#1 Quite beneficial

#2 Very beneficial

#3 Very beneficial

#4 Very beneficial

#5 Not so beneficial

4).

a). (Phrase probe) "What did the phrase (spiritual growth) mean to you?"

- #1 Being a better Christian
- #2 Walk in the Spirit
- #3 No answer
- #4 I think it means to be closer to God
- #5 To be a better Christian

5).

To the best of your knowledge, is remembering Calvary during Holy Communion beneficial to a Christian's spiritual growth -- very beneficial, quite beneficial, not so beneficial, not at all beneficial, or don't know? (Circle one)

1).

August 19, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

Has remembering Calvary during Holy Communion been beneficial in your own spiritual growth -- very much, quite a lot, not so much, not at all, or don't know? (Circle one)

3).

- #1 Quite a lot
- #2 Very much
- #3 Very much
- #4 Very much
- #5 Not so much

4).

(Key word probe) "What did the word (beneficial) mean to you?"

- #1 Helpful
- #2 To my advantage
- #3 Helpful
- #4 Useful
- #5 Helpful

5).

Has remembering Calvary during Holy Communion been beneficial in your own spiritual growth -- very much, quite a lot, not so much, not at all, or don't know? (Circle one)

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as Mystery in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, does Holy Communion help draw a Christian into a closer relationship with Jesus Christ -- very much, quite a lot, not so much, not at all, or don't know? (Circle one)

3).

- #1 Quite a lot
- #2 Very much
- #3 Very much
- #4 Very much
- #5 Not so much

4).

No questions asked

5).

To the best of your knowledge, does Holy Communion help draw a Christian into a closer relationship with Jesus Christ -- very much, quite a lot, not so much, not at all, or don't know? (Circle one)

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as Mystery in the Context of his Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly has Holy Communion helped in drawing you into a closer relationship with Jesus Christ -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

3).

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Not so strongly

4).

(Whole question probe) "What did the question mean to you?"

- #1 How much influence has Holy Communion had in my spiritual life? It is an important part.
- #2 How has it affected me spiritually?
- #3 No answer
- #4 What influence has Communion had on my life?
- #5 Am I a better Christian because I take Communion? I think it makes little difference.

5).

How strongly has Holy Communion helped in drawing you into a closer relationship with Jesus Christ -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

1).

September 2, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how often should a Christian take Holy Communion for it to be beneficial to his or her spiritual growth - very often, pretty often, not very often, not at all, or don't know? (Circle one)

3).

- #1 Pretty often
- #2 Very often
- #3 Very often
- #4 Very often
- #5 Not very often

4)

No questions asked

5).

To the best of your knowledge, how often should a Christian take Holy Communion for it to be beneficial to his or her spiritual growth -- very often, pretty often, not very often, not at all, or don't know? (Circle one)

1).

September 2, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you believe that taking Holy Communion will be a help to you -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

3).

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Not so strongly

4).

No questions asked

5).

How strongly do you believe that taking Holy Communion has been spiritually beneficial to you -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as  
Gratitude in the Context of his Interpretation of  
the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much will taking  
Holy Communion with a grateful and thankful heart  
help a Christian to grow spiritually -- very much,  
quite a lot, not so much, not at all, or don't  
know? (Circle one)

3).

- #1 Very much
- #2 Very much
- #3 Very much
- #4 Very much
- #5 Not so much

4).

(Phrase probe) "What did the phrase (grateful and  
thankful heart) mean to you?"

- #1 Indebted to Jesus for his sacrifice on the  
cross
- #2 Being humble and pure of heart
- #3 No answer
- #4 Humble
- #5 Thankful

5).

To the best of your knowledge, how much will taking  
Holy Communion with a grateful and thankful heart  
help a Christian to grow spiritually -- very much,  
quite a lot, not so much, not at all, or don't  
know? (Circle one)

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as  
Gratitude in the Context of his Doctrine of  
Sanctification

2).

AFFECTIVE

How much has taking Holy Communion with a grateful and thankful heart helped you to grow spiritually -  
- very much, quite a lot, not so much, not at all,  
or don't know? (Circle one)

3).

- #1 Very much
- #2 Very much
- #3 Very much
- #4 Very much
- #5 Not so much

4).

No questions asked

5).

How much has taking Holy Communion with a grateful and thankful heart helped you to grow spiritually -  
- very much, quite a lot, not so much, not at all,  
or don't know? (Circle one)

## APPENDIX -- B

### COMPILATION OF RESPONSES FROM THE NEUTRAL GROUP

#### A TRIAL RUN OF THE INTERVIEW QUESTIONNAIRE

There were five volunteers who participated in the trial run of the interview questionnaire. Each volunteer was told that this was a trial run and they were asked to explain their reactions and answers. They were also told that no names would be used in the dissertation so that their answers would remain anonymous.

To avoid introducing another variable into the project, the interview questions were identical to the multiple choice questions. The only difference was that the interview questions were open ended rather than multiple choice. The question probes were not used since they would be redundant. Volunteers one through five on the multiple choice questionnaire correspond with volunteers one through five on the interview questionnaire. Listed in the tabulation are:

- 1). The date and title of the lesson
- 2). The question as it originally appeared on the survey
- 3). Answers (if any) from the five volunteers
- 4). The question as it appeared on the Control Group and the Adult Study Group survey forms after it was revised by the Pastor with input from the Congregational Reflection Group.



1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much influence does God have on a person becoming a Christian?

3).

#1 Quite a lot

#2 God's is the source of someone accepting Christ. Unless God causes that to happen then it doesn't

#3 No answer

#4 God has a great deal of influence

#5 Not much -- that's up to us

4).

To the best of your knowledge, how much does God influence a person's initial decision to become a Christian?

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel God influenced your decision to become a Christian?

3).

#1 Pretty strongly -- I've felt God's leading off and on during my life.

#2 Yes! Very strong

#3 Very strong (he) is the one who got a hold of my life

#4 Not much -- I was 12.

4).

How strongly do you feel that God influenced your initial decision to become a Christian?

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, are good works necessary for a Christian to get into heaven?

3).

#1 Yes! Because I am accountable to God for what I do or do not do in this life. There will be a judgment day when everyone will be judged on what they did or did not do in this life.

#2 A Christian should do good works because we are to imitate Christ but they don't mean anything as far as getting to heaven.

#3 No answer

#4 Yes they are important

#5 Yes

4). To the best of your knowledge, are good works necessary for a Christian to get into heaven?

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel your good works will influence God in allowing you to get into heaven?

3).

#1 Very strongly. It's ultimately up to God.

#2 Good works will never get me to heaven.

#3 Strong

#4 Yes, because everyone has to face the judgment.

#5 Very strongly

4).

How strongly do you feel your good works will influence God into allowing you into heaven?

1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

Is remembering Calvary an important part of Holy Communion for most Christians?

3).

#1 Jesus died for our sins.

#2 We all share his body and blood.

#3 You couldn't have communion with Calvary. It wouldn't make any sense at all.

#4 Christians should be thankful for what Jesus has done for them.

#5 Probably

4).

Is remembering Calvary an important part of Holy Communion for most Christians?

1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

For you personally how important is remembering Calvary during Holy Communion?

3).

#1 Very important

#2 It is very helpful.

#3 No answer

#4 When I kneel its what I think about.

#5 I think about it sometimes.

4).

For you how important is remembering Calvary during Holy Communion?

1).

July 22, 1990

John Wesley's Interpretation of Holy Communion As  
Mystery in the Context of his Interpretation of the  
Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much is God  
present during Holy Communion?

3).

#1 Always

#2 Where two or three are gathered there I am with  
you always.

#3 (He) is always there.

#4 God is always there is spirit.

#5 I suppose (he) is.

4).

To the best of your knowledge, how much is God  
present during Holy Communion?

1).

July 22, 1990

John Wesley's Interpretation of Holy Communion as  
Mystery in the Context of his Interpretation of the  
Doctrine of Justification

2).

AFFECTIVE

How much do you feel God's presence during Holy  
Communion?

3).

#1 I should feel it all the time.

#2 Always

#3 If I'm sensitive I should feel it constantly.

#4 All the time

#5 Not much

4).

How much do you feel God's presence during Holy  
Communion?

1).

July 29, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

By participating in Holy Communion, how much do Christians identify with the sufferings of Christ?

3).

#1 Take up our cross

#2 A great deal, I suppose, because it reminds us to pick up our own crosses.

#3 Christians should help the poor and needy.

#4 We try to become more like Jesus.

#5 We remember, I don't think we can identify.

4).

By participating in Holy Communion how much do Christians identify with the sufferings of Christ?

1).

July 29, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Doctrine of Justification

2).

AFFECTIVE

When you take Holy Communion, how strongly do you identify with the sufferings of Christ?

3).

#1 A lot, I associate with his suffering.

#2 Very much so

#3 As much as I can

#4 Especially during Holy Week

#5 I am reminded to be grateful quite a bit.

4).

When you take Holy Communion, how strongly do you identify with the sufferings of Christ?

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much does Holy Communion remind Christians to be grateful for their salvation?

3).

#1 Very much

#2 It reminds us that Jesus died for us

#3 No answer

#4 A lot

#5 It does remind us that Christ died for us.

4).

To the best of your knowledge, how much does Holy Communion remind Christians to be grateful for their salvation?

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel that Holy Communion reminds you to be grateful for your salvation?

3).

#1 Quite a bit

#2 Very strong

#3 A lot

#4 Very strongly

#5 I am reminded to be grateful quite a bit.

4).

How strongly do you feel that Holy Communion reminds you to be grateful for your salvation?

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, now much can a person know he or she is saved?

3).

#1 I don't know if someone can know that for sure.

#2 You can know that you know.

#3 If your saved you're going to heaven.

#4 Absolutely

#5 You can hope, I don't think you can know for sure.

4).

To the best of your knowledge, how much can a Christian be assured of his or her salvation?

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you feel that you are saved?

3).

#1 I think I am. I hope I go to heaven, but God is the judge.

#2 I know I'm saved. I've been washed in the blood of the Lamb and my robes are washed white as snow.

#3 No answer

#4 I accepted Jesus as my Savior when I was 21.

#5 I hope I'm going to heaven.

4).

How strongly do you feel that you are assured of your salvation?

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, to what degree can a Christian stop sinning?

3).

#1 We can't. We just try to do our best.

#2 The more we trust in God the less we'll sin.

#3 No answer

#4 If we could stop sinning then we wouldn't have needed a Savior. That's why Jesus came to earth.

#5 We can try every day to stop.

4).

To the best of your knowledge, to what degree can a Christian stop sinning?

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you feel that you can stop sinning?

3).

#1 I can't. I just do the best I can.

#2 I can't totally quit, but I can do better than I'm doing.

#3 I'm trying.

#4 Not possible

#5 I try.

4).

How strongly do you feel that you can stop sinning?



1).

August 19, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, is remembering Calvary during Holy Communion beneficial to a Christian's spiritual growth?

3).

#1 Without the cross there could be no Communion.

#2 Yes, quite important

#3 No answer

#4 Yes.

#5 I think we grow each time we're reminded.

4).

To the best of your knowledge, is remembering Calvary during Holy Communion beneficial to a Christian's spiritual growth?

1).

August 19, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

Has remembering Calvary during Holy Communion been beneficial in your own spiritual growth?

3).

#1 Quite beneficial, especially during Holy Week.

#2 Very much.

#3 No answer

#4 Yes.

#5 I think so.

4). Has remembering Calvary during Holy Communion been beneficial in your own spiritual growth?

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as  
Mystery in the Context of his Interpretation of the  
Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, does Holy Communion  
help draw a Christian into a closer relationship  
with Jesus Christ?

3).

#1 Yes, if we take the elements in a thoughtful  
manner.

#2 It should if we'll let it.

#3 The body and blood remind us of his love for  
us.

#4 Yes, we need to think about Jesus more often.

#5 I think time concentrating on Christ draws us  
closer.

4).

To the best of your knowledge, does Holy Communion  
help draw a Christian into a closer relationship  
with Jesus Christ.

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as  
Mystery in the Context of his Interpretation of the  
Doctrine of Sanctification

2).

AFFECTIVE

How strongly has Holy Communion helped in drawing  
you into a closer relationship with Jesus Christ?

3).

#1 Very strongly

#2 It has been very important since I became a  
Christian

#3 No answer

#4 Very strong. I wish I took it more often.

#5 I feel closer during Communion.

4).

How strongly has Holy Communion helped in drawing you into a closer relationship with Jesus Christ?

1).

September 2, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how often should a Christian take Holy Communion for it to be beneficial to his or her spiritual growth?

3).

#1 More than quarterly. More like once a month. I think once a week is too much.

#2 Very often, but not so much that it becomes habit.

#3 Very often

#4 A lot

#5 Once a week, but I don't get much out of it.

4).

How often should a Christian take Holy Communion for it to be beneficial to his or her spiritual growth?

1).

September 2, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you believe that taking Holy Communion will be a help to you?

3).

#1 Yes. It has been quite helpful.

#2 It's been a great help to me.

#3 No answer

#4 Very strongly

#5 I always feel closer to God after taking Communion; yet I know there's got to be more to it than that.

4).

How strongly do you believe that taking Holy Communion has been spiritually beneficial to you?

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much will taking Holy Communion with a grateful and thankful heart help a Christian to grow spiritually?

3).

#1 Very much

#2 We should take Communion this way just like Jesus did.

#3 No answer

#4 Very much

#5 It's bound to help some. God would want us to do it this way.

4).

To the best of your knowledge, how much will taking Holy Communion with a grateful and thankful heart help a Christian to grow spiritually?

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the context of his Doctrine of Sanctification

2).

AFFECTIVE

How much has taking Holy Communion with a grateful and thankful heart helped you to grow spiritually?

3).

#1 Very much

#2 Very much

#3 No answer

#4 Very much, but sometimes I am not in the right mood when I come to the altar.

#5 I feel closer to God during Communion.

4).

How much has taking Holy Communion with a grateful and thankful heart helped you to grow spiritually?

## APPENDIX -- C

### COMPILATION OF RESPONSES FROM THE CONTROL GROUP AND THE TEST GROUP

#### A PRE-TEST OF THE MULTIPLE CHOICE QUESTIONNAIRE A POST-TEST OF THE MULTIPLE CHOICE QUESTIONNAIRE

There were ten volunteers who participated in the pre-test and the post-test of the multiple choice questionnaire: five were members of the Control Group and five were members of the Test Group (The Adult Study Class). Each member of the Control Group was asked to take the same evaluation instruments as each member of the Test Group in order to determine the effectiveness of this project. The pre-test was filled out before the Adult Study Series began and the post-test was filled out after the Adult Study Series was completed. The Control Group did not take the Adult Study Series and the Test Group did take the Adult Study Series. Listed below are:

- 1). The date and title of the lesson
- 2). The question as it appeared on the multiple choice questionnaire
- 3). The pre-test answers of the five volunteers in the Control Group (#1-#5).
- 4). The post-test answers of the five volunteers in the Control Group (#1-#5).
- 5). The pre-test answers of the five volunteers in the Test Group (#1-#5).
- 6). The post-test answers of the five volunteers in the Test Group (#1-#5).

Please note: The answers of volunteer #1 on the pre-test of the Control Group correspond with the answers of volunteer #1 on the post-test of the Control Group and the answers of volunteer #1 on the pre-test of the Test Group correspond with the answers of volunteer #1 on the post-test of the Test Group. The same is true for numbers #2 through #5.

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much does God influence a person's initial decision to become a Christian -- a great deal, quite a lot, not very much, not at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 A great deal

#2 A great deal

#3 Don't know

#4 A great deal

#5 A great deal

4).

Control Group

Post-test Answers

#1 A great deal

#2 A great deal

#3 Don't know

#4 A great deal

#5 A great deal

5).

Test Group

Pre-test Answers

#1 A great deal

#2 A great deal

#3 A great deal

#4 A great deal

#5 A great deal

6).

Test Group

Post-test Answers

#1 A great deal

#2 A great deal

#3 A great deal

#4 A great deal

#5 A great deal

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel that God influenced your initial decision to become a Christian -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 Very strongly

#2 Very strongly

#3 Don't know

#4 Very strongly

#5 Very strongly

4).

Control Group

Post-test Answers

#1 Very strongly

#2 Very strongly

#3 Don't know

#4 Very strongly

#5 Very strongly

5).

Test Group

Pre-test Answers

#1 Pretty strongly

#2 Very strongly

#3 Very strongly

#4 Very strongly

#5 Very strongly

6).

Test Group

Post-test Answers

#1 Very strongly

#2 Very strongly

#3 Very strongly

#4 Very strongly

#5 Very strongly

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, are good works necessary for a Christian to get into heaven -- very important, somewhat important, not very important, not important at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 Very important

#2 Not important at all

#3 Not important at all

#4 Somewhat important

#5 Not important at all

4).

Control Group

Post-test Answers

#1 Very important

#2 Not important at all

#3 Not important at all

#4 Very important

#5 Not very important



5).

Test Group

Pre-test Answers

#1 Not important at all

#2 Very important

#3 Not important at all

#4 Not important at all

#5 Not important at all

6).

Test Group

Post-test Answers

#1 Not important at all

#2 Very important

#3 Not important at all

#4 Not important at all

#5 Not important at all

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel your good works will influence God into allowing you into heaven --

very strongly, not too strongly, not strong at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 Not strong at all

#2 Not strong at all

#3 Not strong at all

#4 Not too strongly

#5 Not strong at all

4).

Control Group

Post-test Answers

#1 Not too strongly

#2 Not strong at all

#3 Not strong at all

#4 Pretty strongly

#5 Not too strongly

5).

Test Group

Pre-test Answers

#1 Not strong at all

#2 Very strongly

#3 Not strong at all

#4 Not strong at all

#5 Not strong at all

6).

Test Group

Post-test Answers

#1 Not strong at all

#2 Very strongly

#3 Not strong at all

#4 Not strong at all

#5 Not strong at all

1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

Is remembering Calvary an important part of Holy Communion for most Christians -- very important, not so important, not so important, not at all important, or don't know? (Circle one)

3).

Control Group

Pre-Test Answers

- #1 Very important
- #2 Not at all important
- #3 Not at all important
- #4 Not so important
- #5 Quite important

4).

Control Group

Post-test Answers

- #1 Very important
- #2 Not so important
- #3 Not at all important
- #4 Not so important
- #5 Very important

5).

Test Group

Pre-test Answers

- #1 Quite Important
- #2 Very Important
- #3 Very Important
- #4 Quite Important
- #5 Quite Important

6).

Test Group

Post-test Answers

- #1 Quite Important
- #2 Very Important
- #3 Very Important
- #4 Quite Important
- #5 Very Important

1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

For you personally how important is remembering Calvary during Holy Communion -- very important, quite important, not so important, not at all important, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

- #1 Very important
- #2 Very important
- #3 Quite important
- #4 Quite important
- #5 Quite important

4).

Control Group

Post-test Answers

- #1 Very important
- #2 Very important
- #3 Quite important
- #4 Quite important
- #5 Very important

5).

Test Group

Pre-test Answers

#1 Very important

#2 Very important

#3 Very important

#4 Very important

#5 Very important

6).

Test Group

Post-test Answers

#1 Very important

#2 Very important

#3 Very important

#4 Very important

#5 Very important

1).

July 22, 1990

John Wesley's Interpretation of Holy Communion as  
Mystery in the Context of his Interpretation of the  
Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much is God  
present during Holy Communion -- very much, quite a  
lot, not so much, not at all, or don't know?  
(Circle one)

3).

Control Group

Pre-test Answers

#1 Very much

#2 Very much

#3 Very much

#4 Very much

#5 Very much

4).

Control Group

Post-test Answers

#1 Very much

#2 Very much

#3 Very much

#4 Very much

#5 Very much

5).

Test Group

Pre-test Answers

#1 Very much

#2 Very much

#3 Very much

#4 Very much

#5 Very much

6).

Test Group

Post-test Answers

#1 Very much

#2 Very much

#3 Very much

#4 Very much

#5 Very much

1).

July 22, 1990

John Wesley's Interpretation of Holy Communion as  
Mystery in the Context of his Interpretation of the  
Doctrine of Justification

2).

AFFECTIVE

How much do you feel God's presence during Holy  
Communion -- all the time, quite a lot, not much,  
not at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 All the time

#2 All the time

#3 All the time

#4 Quite a lot

#5 Quite a lot

4).

Control Group

Post-test Answers

#1 All the time

#2 All the time

#3 All the time

#4 Quite a lot

#5 Quite a lot

5).

Test Group

Pre-test Answers

#1 All the time

#2 All the time

#3 All the time

#4 All the time

#5 All the time

6).

Test Group

Post-test Answers

#1 All the time

#2 All the time

#3 All the time

#4 All the time

#5 All the time

1).

July 29, 1990

John Wesley's Interpretation of Holy Communion as  
Participation in the Context of his Interpretation  
of the Doctrine of Justification

2).

COGNITIVE

By participating in Holy Communion how much do  
Christians identify with the sufferings of Christ -  
- very much, pretty much, not much, not at all, or  
don't know? (Circle one)

3).  
Control Group  
Pre-test Answers  
#1 Very much  
#2 Not much  
#3 Very much  
#4 Pretty much  
#5 Pretty much

4).  
Control Group  
Post-test Answers  
#1 Very much  
#2 Not much  
#3 Very much  
#4 Pretty much  
#5 Pretty much

5).  
Test Group  
Pre-test Answers  
#1 Pretty much  
#2 Very much  
#3 Very much  
#4 Pretty much  
#5 Pretty much

6).  
Test Group  
Post-test Answers  
#1 Pretty much  
#2 Very much  
#3 Very much  
#4 Pretty much  
#5 Very much

1).  
July 29, 1990  
John Wesley's Interpretation of Holy Communion as  
Participation in the Context of his Interpretation  
of the Doctrine of Justification

2).  
AFFECTIVE  
When you take Holy Communion, how strongly do you  
identify with the sufferings of Christ -- very  
strongly, pretty strongly, not so strongly, not at  
all strong, or don't know? (Circle one)

3).  
Control Group  
Pre-test Answers  
#1 Very strongly  
#2 Pretty strongly  
#3 Very strongly  
#4 Pretty strongly  
#5 Very strongly

4).  
Control Group  
Post-test Answers  
#1 Very strongly  
#2 Pretty strongly  
#3 Very strongly  
#4 Pretty strongly  
#5 Very strongly

5).

Test Group

Pre-test Answers

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Very strongly

6).

Test Group

Pre-test Answers

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Very strongly

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as  
Gratitude in the Context of his Interpretation of  
the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much does Holy  
Communion remind Christians to be grateful for  
their salvation, -- very much, quite a lot, not so  
much, not at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

- #1 Very much
- #2 Quite a lot
- #3 Quite a lot
- #4 Quite a lot
- #5 Very much

4).

Control Group

Post-test Answers

- #1 Very much
- #2 Quite a lot
- #3 Quite a lot
- #4 Very much
- #5 Quite a lot

5).

Test Group

Pre-test Answers

- #1 Quite a lot
- #2 Very much
- #3 Very much
- #4 Very much
- #5 Very much

6).

Test Group

Post-test Answers

- #1 Quite a lot
- #2 Very much
- #3 Very much
- #4 Very much
- #5 Very much

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel that Holy Communion reminds you to be grateful for your salvation -- very strongly, pretty strongly, not so strongly, not at all strongly, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 Very strongly  
#2 Very strongly  
#3 Pretty strongly  
#4 Very strongly  
#5 Very strongly

4).

Control Group

Post-test Answers

#1 Very strongly  
#2 Very strongly  
#3 Pretty strongly  
#4 Very strongly  
#5 Very strongly

5).

Test Group

Pre-test Answers

#1 Pretty strongly  
#2 Very strongly  
#3 Very strongly  
#4 Very strongly  
#5 Very strongly

6).

Test Group

Post-test Answers

#1 Pretty strongly  
#2 Very strongly  
#3 Very strongly  
#4 Very strongly  
#5 Very strongly

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much can a Christian be assured of his or her salvation -- totally, quite a lot, somewhat, not at all, or don't know? (Circle one)

3).  
Control Group  
Pre-test Answers  
#1 Totally  
#2 Totally  
#3 Don't know  
#4 Totally  
#5 Somewhat

4).  
Control Group  
Post-test Answers  
#1 Totally  
#2 Totally  
#3 Don't know  
#4 Totally  
#5 Somewhat

5).  
Test Group  
Pre-test Answers  
#1 Totally  
#2 Totally  
#3 Totally  
#4 Totally  
#5 Totally

6).  
Test Group  
Post-test Answers  
#1 Totally  
#2 Totally  
#3 Totally  
#4 Totally  
#5 Totally

1).  
August 12, 1990  
John Wesley's Interpretation of the Doctrine of  
Sanctification

2).  
AFFECTIVE  
How strongly do you feel that you are assured of  
your salvation -- very strongly, pretty strongly,  
not too strongly, not strong at all, or don't know?  
(Circle one)

3).  
Control Group  
Pre-Test Answers  
#1 Very strongly  
#2 Very strongly  
#3 Don't know  
#4 Very strongly  
#5 Pretty strongly

4).  
Control Group  
Post-test Answers  
#1 Very strongly  
#2 Very strongly  
#3 Don't know  
#4 Very strongly  
#5 Not too strongly



5).

Test Group

Pre-test Answers

#1 Very strongly  
 #2 Very strongly  
 #3 Very strongly  
 #4 Very strongly  
 #5 Very strongly

6).

Test Group

Post-test Answers

#1 Very strongly  
 #2 Very strongly  
 #3 Very strongly  
 #4 Very strongly  
 #5 Very strongly

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of  
 Sanctification

2).

COGNITIVE

To the best of your knowledge, to what degree can a  
 Christian stop sinning -- totally, quite a lot,  
 somewhat, not at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 Quite a lot  
 #2 Totally  
 #3 Quite a lot  
 #4 Quite a lot  
 #5 Totally

4).

Control Group

Post-test Answers

#1 Somewhat  
 #2 Quite a lot  
 #3 Quite a lot  
 #4 Quite a lot  
 #5 Totally

5).

Test Group

Pre-test Answers

#1 Quite a lot  
 #2 Not at all  
 #3 Totally  
 #4 Quite a lot  
 #5 Totally

6).

Test Group

Post-test Answers

#1 Totally  
 #2 Not at all  
 #3 Totally  
 #4 Quite a lot  
 #5 Totally

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you feel that you can stop sinning -- very strongly, pretty strongly, not too strongly, not strong at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

- #1 Very strongly
- #2 Not strong at all
- #3 Very strongly
- #4 Pretty strongly
- #5 Not strong at all

4).

Control Group

Post-test Answers

- #1 Very strongly
- #2 Not strong at all
- #3 Very strongly
- #4 Pretty strongly
- #5 Not strong at all

5).

Test Group

Pre-test Answers

- #1 Not too strongly
- #2 Very strongly
- #3 Pretty strongly
- #4 Pretty strongly
- #5 Very strongly

6).

Test Group

Post-test Answers

- #1 Not too strongly
- #2 Very strongly
- #3 Pretty strongly
- #4 Pretty strongly
- #5 Very strongly

1).

August 19, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, is remembering Calvary during Holy Communion beneficial to a Christian's spiritual growth -- very beneficial, quite beneficial, not so beneficial, not at all beneficial, or don't know? (Circle one)

3).  
Control Group  
Pre-test Answers  
#1 Quite beneficial  
#2 Very beneficial  
#3 Very beneficial  
#4 Very beneficial  
#5 Very beneficial

4).  
Control Group  
Post-test Answers  
#1 Quite beneficial  
#2 Very beneficial  
#3 Very beneficial  
#4 Very beneficial  
#5 Very beneficial

5).  
Test Group  
Pre-test Answers  
#1 Very beneficial  
#2 Quite beneficial  
#3 Very beneficial  
#4 Very beneficial  
#5 Quite beneficial

6).  
Test Group  
Post-test Answers  
#1 Very beneficial  
#2 Quite beneficial  
#3 Very beneficial  
#4 Very beneficial  
#5 Quite beneficial

1).  
August 19, 1990  
John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).  
AFFECTIVE  
Has remembering Calvary during Holy Communion been beneficial in your own spiritual growth -- very much, quite a lot, not so much, not at all, or don't know? (Circle one)

3).  
Control Group  
Pre-test Answers  
#1 Quite a lot  
#2 Very much  
#3 Very much  
#4 Very much  
#5 Very much

4).  
Control Group  
Post-test Answers  
#1 Quite a lot  
#2 Very much  
#3 Very much  
#4 Very much  
#5 Very much

5).

Test Group

Pre-test Answers

#1 Very much  
 #2 Quite a lot  
 #3 Very much  
 #4 Very much  
 #5 Quite a lot

6).

Test Group

Post-test Answers

#1 Very much  
 #2 Quite a lot  
 #3 Very much  
 #4 Very much  
 #5 Quite a lot

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as  
 Mystery in the Context of his Interpretation of the  
 Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, does Holy Communion  
 help draw a Christian into a closer relationship  
 with Jesus Christ -- very much, quite a lot, not so  
 much, not at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

#1 Very much  
 #2 Very much  
 #3 Very much  
 #4 Very much  
 #5 Very much

4).

Control Group

Post-test Answers

#1 Very much  
 #2 Very much  
 #3 Very much  
 #4 Very much  
 #5 Very much

5).

Test Group

Pre-test Answers

#1 Quite a lot  
 #2 Very much  
 #3 Very much  
 #4 Very much  
 #5 Very much

6).

Test Group

Post-test Answers

#1 Quite a lot  
 #2 Very much  
 #3 Very much  
 #4 Very much  
 #5 Very much

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as  
 Mystery in the Context of his Interpretation of the  
 Doctrine of Sanctification

2).

AFFECTIVE

How strongly has Holy Communion helped in drawing you into a closer relationship with Jesus Christ -- very strongly, pretty strongly, not so strongly, not at all, or don't know? (Circle one)

3).

Control Group

Pre-test Answers

- #1 Very strongly
- #2 Very strongly
- #3 Pretty strongly
- #4 Very strongly
- #5 Very strongly

4).

Control Group

Post-test Answers

- #1 Very strongly
- #2 Very strongly
- #3 Pretty strongly
- #4 Very strongly
- #5 Very strongly

5).

Test Group

Pre-test Answers

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Very strongly

6).

Test Group

Post-test Answers

- #1 Very strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Very strongly

1).

September 2, 1990

John Wesley Interpretation of Holy Communion as Participation in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how often should a Christian take Holy Communion for it to be beneficial to his or her spiritual growth -- very often, pretty often, not very often, not at all, or don't know? (Circle one)

3).  
Control Group  
Pre-test Answers  
#1 Not very often  
#2 Pretty often  
#3 Don't know  
#4 Very often  
#5 Pretty often

4).  
Control Group  
Post-test Answers  
#1 Pretty often  
#2 Pretty often  
#3 Don't know  
#4 Very often  
#5 Very often

5).  
Test Group  
Pre-test Answers  
#1 Pretty often  
#2 Very often  
#3 Pretty often  
#4 Very often  
#5 Very often

6).  
Test Group  
Post-test Answers  
#1 Very often  
#2 Very often  
#3 Pretty often  
#4 Very often  
#5 Very often

1).  
September 2, 1990  
John Wesley's Interpretation of Holy Communion as  
Participation in the Context of his Interpretation  
of the Doctrine of Sanctification

2).  
AFFECTIVE  
How strongly do you believe that taking Holy  
Communion has been spiritually beneficial to you --  
very strongly, pretty strongly, not so strongly,  
not at all, or don't know? (Circle one)

3).  
Control Group  
Pre-test Answers  
#1 Very strongly  
#2 Pretty strongly  
#3 Don't know  
#4 Very strongly  
#5 Pretty strongly

4).  
Control Group  
Post-test Answers  
#1 Very strongly  
#2 Pretty strongly  
#3 Don't know  
#4 Very strongly  
#5 Very strongly

5).

Test Group

Pre-test Answers

- #1 Pretty strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Very strongly

6).

Test Group

Post-test Answers

- #1 Very strongly
- #2 Very strongly
- #3 Very strongly
- #4 Very strongly
- #5 Very strongly

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as  
Gratitude in the Context of his Interpretation of  
the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much will taking  
Holy Communion with a grateful and thankful heart  
help a Christian to grow spiritually -- very much,  
quite a lot, not so much, not at all, or don't  
know? (Circle one)

3).

Control Group

Pre-test Answers

- #1 Very much
- #2 Quite a lot
- #3 Quite a lot
- #4 Very much
- #5 Quite a lot

4).

Control Group

Post-test Answers

- #1 Very much
- #2 Quite a lot
- #3 Quite a lot
- #4 Very much
- #5 Quite a lot

5).

Test Group

Pre-test Answers

- #1 Very much
- #2 Quite a lot
- #3 Quite a lot
- #4 Very much
- #5 Quite a lot

6).

Test Group

Post-test Answers

- #1 Very much
- #2 Quite a lot
- #3 Quite a lot
- #4 Very much
- #5 Quite a lot

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as  
Gratitude in the Context of his Doctrine of  
Sanctification

2).

AFFECTIVE

How much has taking Holy Communion with a grateful  
and thankful heart helped you to grow spiritually  
-- very much, quite a lot, not so much, not at all,  
or don't know? (Circle one)

3).

Control Group  
Pre-test Answers  
#1 Very much  
#2 Quite a lot  
#3 Quite a lot  
#4 Very much  
#5 Quite a lot

4).

Control Group  
Post-test Answers  
#1 Very much  
#2 Quite a lot  
#3 Quite a lot  
#4 Very much  
#5 Quite a lot

5).

Test Group  
Pre-test Answers  
#1 Quite a lot  
#2 Very much  
#3 Very much  
#4 Very much  
#5 Very much

6).

Test Group  
Post-test Answers  
#1 Quite a lot  
#2 Very much  
#3 Very much  
#4 Very much  
#5 Very much



## APPENDIX -- D

### COMPILATION OF RESPONSES FROM THE CONTROL GROUP AND THE TEST GROUP

#### A PRE-TEST OF THE INTERVIEW QUESTIONNAIRE A POST-TEST OF THE INTERVIEW QUESTIONNAIRE

There were ten volunteers who participated in the pre-test and post-test of the interview questionnaire: five were members of the Control Group and five were members of the Test Group (The Adult Study Class). Each member of the Control Group was asked to take the same evaluation instruments as each member of the Test Group in order to determine the effectiveness of this project. The pre-test was filled out before the Adult Study Series began and the post-test was filled out after the Adult Study Series was completed. The Control Group did not take the Adult Study Series and the Test Group did take the Adult Study Series. The interview questions were identical to the multiple choice questions with the only exception being they were open-ended rather than multiple choice. Listed in the tabulation are:

- 1). The date and title of the lesson
- 2). The question as it appeared on the interview questionnaire
- 3). The pre-test answers of the five volunteers in the Control Group (#1-#5)
- 4). The post-test answers of the five volunteers in the Control Group (#1-#5)
- 5). The pre-test answers of the five volunteers in the Test Group (#1-#5)
- 6). The post-test answers of the five volunteers in the Test Group (#1-#5)

Please note: The answers of Control Group volunteer #1 on the multiple choice questionnaire correspond to the same person on the interview questionnaire. The same is true for all Control and Test Group members.

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much does God influence a person's initial decision to become a Christian?

3).

Control Group

Pre-test Answers

#1 No answer

#2 God is in charge of everything.

#3 Total provision of opportunity, but personal choice remains with the individual.

#4 He prompts it all.

#5 God is the source and we are the vessel.

4).

Control Group

Post-test Answers

#1 No answer

#2 God's influence is in all of (his) creation.

#3 A tremendous amount but (he) does not force (his) hand

#4 God begins the process.

#5 God is the one who woos a person to (him).

5).

Test Group

#1 A tremendous amount

#2 The influence is everywhere in everything and is in all.

#3 Very much! The Holy Spirit has great impact on a person's initial decision to become a Christian.

#4 God has a major role in a person's initial decision to become a Christian.

#5 God is very responsible for initiating this process.

6).

Test Group

Post-test Answers

#1 A great deal

#2 The influence of a good example (which is Jesus) cannot help but produce a decision to become a Christian and make you want to follow him.

#3 God's Holy Spirit very much enters into a person's decision on becoming a Christian.

#4 Very much. God's grace is working in the person's heart long before he or she makes their initial decision.

#5 Very much. He is responsible for imitating a person's desire through prevenient grace.

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

# AFFECTIVE

How strongly do you feel that God influenced your initial decision to become a Christian?

3).

Control Group

Pre-test Answers

#1 Very much

#2 God played the major role in my decision.

#3 By allowing -- not causing -- conditions to be conducive, supportive of that decision.

#4 (He) brought it all together at the exact right timing.

#5 Very strongly

4).

Control Group

Post-test Answers

#1 Very much

#2 I felt (his) direct leading.

#3 God put me in the right place at the right time.

#4 It was God's timing not mine.

#5 Circumstances were such that I would never have noticed unless God had intervened

5).

Test Group

Pre-test Answers

#1 Very strongly

#2 Very strongly

#3 Totally

#4 Very much because (he) was the most important influence.

#5 Very strongly.

6).

Test Group

Post-test Answers

#1 Very strongly. I felt (him) leading me to the altar.

#2 Very strongly, the more I read and study God's word the more I wanted to be like (Him).

#3 Totally

#4 Very much. Probably the most important influence

#5 Very strongly. I can see it as I look back on my initial decision.

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, are good works necessary for a Christian to get into heaven?

3).

Control Group

Pre-test Answers

#1 Yes

#2 No

#3 No

#4 Fairly Important

#5 No. They are not important at all.

4).

Control Group

Post-test Answers

#1 Yes

#2 No

#3 No

#4 Yes

#5 No

5).

Test Group

Pre-test Answers

#1 No

#2 No

#3 No, that doesn't mean you shouldn't do them. It just means that it gets you to heaven.

#4 No, faith in Jesus Christ is the only thing necessary.

#5 No

6).

Test Group

Post-test Answers

#1 No, they are not important.

#2 Good works are great, but we are saved by faith, not by works. If we truly believe and have been born again, we shall love God and make an effort to do the works that please (him).

#3 No--that does not mean one should not do good works--but God takes you as you are--not by what you have accomplished.

#4 Good works are not necessary. Faith in Jesus Christ is the necessary thing. When we are born again through faith, good works will result.

#5 No--only by grace through faith

1).

July 8, 1990

John Wesley's Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel that your good works will influence God into allowing you into heaven?

3).

Control Group

Pre-test Answers

#1 Not strong at all

#2 Not strong. Faith is the key.

#3 Faith in Christ will be the determining factor.

#4 Not too strongly.

#5 They don't matter one smidgen.

4).

Control Group

Post-test Answers

#1 Not strong at all.

#2 My good works are like garbage before the cross. What could I ever do to pay Christ back for what he has done for me?

#3 Not strongly at all in a direct sense. Indirectly, good works make one closer to God and thus more likely to receive appropriate blessings.

#4 My good works stemming from Christ in my heart

will be the determining factor.

#5 My good works will not get me to heaven. Only the blood of Jesus will.

5).

Test Group

Pre-test Answers

#1 They don't matter at all.

#2 Little

#3 Not at all

#4 No, only faith in Jesus Christ

#5 Not important

6).

Test Group

Post-test Answers

#1 Not strong at all

#2 Good works will certainly make me a better person and more like God and prepare me for that hope of being with God in Heaven.

#3 Not at all. But being a Christian, one wants to do "good works" for Him

#4 Not at all. They will be an indication that I have been transformed into the likeness of Jesus. But we are saved by grace through faith

#5 None--my good works are a result of my relationship to Christ.

1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

Is remembering Calvary an important part of Holy Communion for most Christians?

3).

Control Group

Pre-test Answers

#1 Yes

#2 No, most people don't really know why they take Communion other than they're supposed to.

#3 Most likely not, but I'm not sure

#4 Maybe, some do and some don't

#5 Yes, quite important

4).

Control Group

Post-test Answers

#1 Yes

#2 Probably not

#3 I suspect not although, obviously, I cannot report their perceptions

#4 Somewhat important

#5 I think most people are very serious about Communion

5).

Test Group

Pre-test Answers

#1 Yes, very important to most Christians

#2 I doubt it

#3 Yes, we need to remember the Cross and all it stands for

#4 Yes, it reminds us of the blood sacrifice

#5 Yes

6).

Test Group

Post-test Group

#1 Yes

#2 Very much so, Christ gave His life for each of us on Calvary, which is why we have Communion.

#3 Yes--we must remember the great price paid for us, always.

#4 Yes. It reminds him or her of Christ's saving death on their behalf.

#5 Yes. It helps them to identify with Christ's death.



1).

July 15, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

For you personally how important is remembering Calvary during Holy Communion?

3).

Control Group

Pre-test Answers

#1 Very important

#2 It is very important.

#3 Without Calvary, Communion for me would be meaningless

#4 Very important

#5 Very important

4).

Control Group

Post-test Answers

#1 Yes

#2 Very important

#3 Quite so--although the staging/setting can be highly conducive to or very detrimental to the emotion of the experience

#4 Very important

#5 Very important

5).

Test Group

Pre-test Answers

#1 Very important

#2 For me--very important to identify with the feelings of Calvary

#3 Very important

#4 Very important

#5 A very important and fulfilling experience

6).

Test Group

Post-test Answers

#1 Very important

#2 For me if there had been no Calvary there would be no need for Communion.

#3 Very important

#4 Very important. It reminds me of how much God loves me.

#5 Very important - reminds me not only of his death for me but also my taking up my own cross.

1).

July 22, 1990

John Wesley's Interpretation of Holy Communion as Mystery in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much is God present during Holy Communion?

3).

Control Group

Pre-test Answers

#1 There's never a time when (he's) not present.

#2 Always

#3 All the time

#4 Very much present whether we realize it or not

#5 Very present

4).

Control Group

Post-test Answers

#1 All the time

#2 Always

#3 Totally, with admonitions of above question and response

#4 Very present -- it's very pleasing to Him

#5 All the time

5).

Test Group

Pre-test Answers

- #1 Always
- #2 Ever and always
- #3 Very present regardless of what our mood is
- #4 Very much present
- #5 All the time

6).

Test Group

Post-test Answers

- #1 Very much present
- #2 We take Communion and earnestly pray while we are at his table. We can feel the awful pain He went through at Calvary for us.
- #3 His Holy Spirit is always present where two or three are gathered.
- #4 Very present -- especially for those who are surrendered to Christ's lordship and the guidance of the Holy Spirit
- #5 Constantly--it is a special time of sensing his presence.

1).

July 22, 1990

John Wesley Interpretation of Holy Communion as Mystery in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How much do you feel God's presence during Holy Communion?

3).

Control Group

Pre-test Answers

- #1 Very strongly each time I take Communion
- #2 Totally, it is an all consuming experience
- #3 Totally, unless I am distracted by others
- #4 Very much
- #5 Especially when I'm sensitive

4).

Control Group

Post-test Answers

#1 Very strongly

#2 Very much

#3 Totally with the exception of the presence of some who perceive the occasion as a "social event" rather than a religious experience

#4 Very much -- most of the time

#5 Quite a lot

5).

Test Group

Pre-test Answers

#1 Most of the time

#2 A strong part--sometimes more than others

#3 Very much, but I must be attentive to God

#4 Very much

#5 Constantly, it is a very special time for me.

6).

Test Group

Post-test Answers

#1 Very much

#2 Like I said if we are praying and talking to God, and not let our mind and thoughts be on something else while taking Communion we can feel God's presence.

#3 Very much usually but I must be in a surrendered mood. If not--then not as much.

#4 Very much--but I also sense his presence constantly. Perhaps a little more so during Communion.

#5 Constantly--it is a special time of sensing his presence

1).

July 29, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

By participating in Holy Communion how much do Christians identify with the sufferings of Christ?

3).

Control Group

Pre-test Answers

#1 Very much

#2 Not much

#3 A lot

#4 Identify greatly

#5 Quite a bit, if we don't then we miss the whole point

4).

Control Group

Post-test Answers

#1 It is part of the whole Communion experience for me. I think about it often.

#2 No, not as much as I should.

#3 Same degree as cited in previous set.

#4 We should identify greatly.

#5 Very much

5).

Test Group

Pre-test Answers

#1 Quite a bit

#2 I am in no position to respond for other and their ability/or lack of ability to identify.

Suspect little.

#3 Very much

#4 Probably a lot

#5 Most people I suspect do.

6).

Test Group

Post-test Answers

#1 Quite a bit

#2 By taking of the bread which is Christ's broken body. By taking the wine which is Christ's blood He shed for us

#3 Very much

#4 I believe that most Christians have a meaningful identity with Christ's sufferings.

#5 Some do but others don't. This is difficult for some Christians, too painful.

1).

July 29, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Doctrine of Holy Communion

2).

AFFECTIVE

When you take Holy Communion, how strongly do you identify with the sufferings of Christ?

3).

Control Group

Pre-test Answers

#1 Very strongly, I think about them constantly and wish I could have his courage and strength.

#2 Quite a bit

#3 Very strongly

#4 He suffered more than I ever will.

#5 Very strongly

4).

Control Group

Post-test Answers

#1 Very strongly

#2 I identify with his sufferings a lot.

#3 Generally, very much so.

#4 I thank Him for suffering more than I'll ever suffer.

#5 A lot

5).

Test Group

Pre-test Answers

#1 It is a main focus.

#2 Sometimes I am more receptive than others, however, very important that I be able to tap into the feelings of suffering.

#3 Very much

#4 Very much. It's a meaningful part of the experience.

#5 Very strongly

6).

Test Group

Post-test Answers

#1 Quite a bit

#2 Very strongly

#3 Usually much--but again it depends on a surrendered mind to Him.

#4 Very much. It is one of the most meaningful experience of the Communion.

#5 Yes. Make me conscious of my need to die to self.

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Justification

2).

COGNITIVE

To the best of your knowledge, how much does Holy Communion remind Christians to be grateful for their salvation?

3).

Control Group

Pre-test Answers

#1 Very much

#2 Quite a bit

#3 It depends on whether they're saved or not.

#4 Very much

#5 It should very much

4).

Control Group

Post-test Answers

#1 Very much

#2 Quite a bit

#3 Moderately to highly

#4 It should remind us and I think it does remind us greatly

#5 Quite a bit

5).

Test Group

Pre-test Answers

#1 It should a whole lot.

#2 I find it difficult to respond to the question. Christianity is a personal relationship. It is difficult to quantify and qualify one's relationship with God let alone address cognitions of others.

#3 Very much

#4 Very much

#5 As much as they can

6).

Test Group

Post-test Answers

#1 A great deal

#2 Holy Communion should remind each one to be grateful for Christ giving his life for our salvation.

#3 Very much

#4 Very much

#5 Very much, cause them to realize the love of God

1).

August 5, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Justification

2).

AFFECTIVE

How strongly do you feel that Holy Communion reminds you to be grateful for your salvation?

3).

Control Group

Pre-test Answers

#1 Very strongly

#2 Very strongly

#3 Quite a bit if I'm receptive

#4 Very strongly

#5 A lot



4).

Control Group

Post-test Answers

- #1 Very strongly
- #2 I am most grateful
- #3 Moderately to highly
- #4 Very strongly
- #5 Very strongly

5).

Test Group

Pre-test Answers

- #1 A great deal
- #2 The act is an extremely humbling experience. Communion is a special time to commune--acknowledge that I am the receiver of all.
- #3 Very much
- #4 Very strongly--It is one of the central experiences of the Communion
- #5 Very strongly

6).

Test Group

Post-test Answers

- #1 Very strongly
- #2 Very strongly
- #3 Very much
- #4 Very strongly--it is one of the most meaningful parts of the whole experience
- #5 Very strongly. One of the most dynamic moments of realizing John 3:16.

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much can a Christian be assured of his or her salvation?

3).

Control Group

Pre-test Answers

#1 Totally

#2 Very much

#3 It's up to God

#4 You can know without a doubt

#5 Totally

4).

Control Group

Post-test Answers

#1 Very much

#2 Very much

#3 Only by faith

#4 You can know that you know that you know

#5 Very much

5).

Test Group

Pre-test Answers

#1 Very much

#2 The Resurrection guarantees my salvation. The Resurrection punched a hole in the wall.

#3 Totally

#4 Totally

#5 Totally. I know that I'm saved.

6).

Test Group

Post-test Answers

#1 Yes!

#2 The Bible says except ye be converted and become as a little child. You cannot enter the Kingdom of God. We have to except (Him) as our Heavenly Father.

#3 Totally assured.

#4 Totally. There need not be any doubt about our salvation.

#5 Very much--we can have the ongoing assurance of the presence of the Holy Spirit.

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of  
Sanctification

2).

AFFECTIVE

How strongly do you feel that you are assured of  
your salvation?

3).

Control Group

Pre-test Answers

#1 Very strongly

#2 Totally

#3 Only by faith in Jesus Christ can one be  
assured of salvation

#4 Very strongly

#5 Very much

4).

Control Group

Post-test Answers

#1 Very strongly

#2 I know that I'm saved.

#3 Only by faith

#4 I know that I know that I know

#5 Very strongly

5).

Test Group

Pre-test Answers

#1 A great deal because I know that I have  
salvation through the blood of Jesus Christ.

#2 Absolutely guaranteed salvation. I believe  
Christ rose from the dead--and there is life after  
death.

#3 Totally

#4 Very strongly because the Scriptures attest to  
the fact

#5 Very strongly because of the Cross

6).

Test Group

Post-test Answers

#1 Very strongly

#2 The Bible says believe on the Lord Jesus Christ and thou shalt be saved and the many more promises assures you of salvation

#3 Totally assured

#4 Very strongly. Christ's Spirit bears witness with my Spirit.

#5 Very strongly. His Spirit bears witness with my spirit continually.

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge to what degree can a Christian stop sinning?

3).

Control Group

Pre-test Answers

#1 Quite a bit if they want to

#2 In Christ-totally-outside of Christ-not at all

#3 I'm not sure

#4 We have the power in Christ

#5 Somewhat but not totally

4).

Control Group

Post-test Group

#1 Quite a lot

#2 For the most part if we would obey Jesus

#3 I don't know how much

#4 A Christian has the power to stop sinning, but still has a choice to use that power

#5 Quite a bit of the time

5).

Test Group

Pre-test Answers

#1 Some of the time

#2 I don't believe eradication is possible. what happens with quote "With God all things are possible."

#3 For the most part we can

#4 It is possible but not probable

#5 Totally possible, however, we're too selfish

6).

Test Group

Post-test Answers

#1 Not too strongly

#2 We cannot stop sinning on our own it is only by the Grace of God

#3 Pretty strongly

#4 It is possible to live without sin, but it would take a dying out to self constantly

#5 It's possible through Christ to stop sinning totally

1).

August 12, 1990

John Wesley's Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you feel that you can stop sinning?

3).

Control Group

Pre-test Answers

#1 Totally, but I'm not doing it

#2 No, not likely

#3 Totally

#4 Pretty strongly

#5 Highly unlikely for me. I know my weaknesses all too well

4).

Control Group

Post-test Answers

- #1 Yes, I could by God's help
- #2 No, it just won't happen in this life
- #3 Totally--if and when the faith is strong enough
- #4 I have the power to stop.
- #5 Not for me

5).

Test Group

Pre-test Answers

- #1 Not strong at all at least not for me
- #2 I am a frail, fragile imperfect human--an impossible task
- #3 A good possibility in Christ
- #4 I haven't made it yet
- #5 Very strongly

6).

Test Group

Post-test Answers

- #1 Not too strongly
- #2 Very strong with God's help
- #3 Fairly strongly--it depends on my obedience to His Spirit
- #4 Pretty strongly but I haven't reached that point
- #5 Very strongly. It depends upon surrendering to the love of Christ. Love him mind, body, and soul.

1).

August 19, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, is remembering Calvary during Holy Communion beneficial to a Christian's spiritual growth?

3).

Control Group

Pre-test Answers

#1 Yes

#2 Very beneficial

#3 Yes

#4 It is quite helpful because it reminds us to focus our spiritual growth in Christ and not in ourselves

#5 Yes

4).

Control Group

Post-test Answers

#1 Yes

#2 The atonement of our sins on the Cross is what makes Communion beneficial to Christians

#3 Yes

#4 Anytime we are reminded of what Christ did for us, it is definitely beneficial to our spiritual growth.

#5 Christians should focus on Calvary during Communion

5).

Test Group

Pre-test Answers

#1 Yes

#2 I believe it would be beneficial.

#3 Yes

#4 Very beneficial

#5 Yes

6).

Test Group

Post-test Answers

#1 Yes

#2 Yes it gives us a nudge, and makes us realize God is real and we are serving a living King.

#3 Yes

#4 Very beneficial

#5 Yes-causes us to be thankful for our salvation-gives us a sense of being loved by God.

1).

August 19, 1990

John Wesley's Interpretation of Holy Communion as Memorial in the Context of his Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

Has remembering Calvary during Holy Communion been beneficial to your own spiritual growth?

3).

Control Group

Pre-test Answers

#1 Very beneficial

#2 Yes

#3 Yes

#4 Yes, because it sets my heart in the right place

#5 Communion without Calvary would be no Communion at all. I would just be going through the motions.

4).

Control Group

Post-test Answers

#1 Yes

#2 Yes

#3 Yes

#4 Yes-my being reminded is like being renewed in my faith.

#5 It is so important for me.

5).

Test Group

Pre-test Answers

#1 Very beneficial

#2 Yes

#3 Yes

#4 Yes it reminds me of Jesus.

#5 Yes it let's me know that I am loved.



6).

Test Group

Post-test Answers

#1 Yes

#2 Yes

#3 Yes very much

#4 Yes, it reminds me of Christ's love.

#5 Yes

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as  
Mystery in the Context of his Interpretation of the  
Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, does Holy Communion  
help draw a Christian into a closer relationship  
with Jesus Christ?

3).

Control Group

Pre-test Answers

#1 It does because of the nature of the sacrament  
itself.

#2 Yes

#3 Yes

#4 Yes because Jesus' commands us to take it.

#5 Very beneficial

4).

Control Group

Post-test Answers

#1 Yes

#2 Yes

#3 Yes

#4 Anytime we are reminded of what Christ did for  
us, it is definitely beneficial to our spiritual  
growth.

#5 Very beneficial

5).

Test Group

Pre-test Answers

#1 Yes

#2 I believe it would be beneficial

#3 Yes

#4 Yes

#5 Yes

6).

Test Group

Post-test Answers

#1 Yes

#2 It is like going to our earthly father. after a talk and visit with him, we go back home feeling encouraged and grateful for helping us to face our problems better.

#3 Yes--always

#4 Yes

#5 Yes

1).

August 26, 1990

John Wesley's Interpretation of Holy Communion as Mystery in the Context of his Interpretation of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly has Holy Communion helped in drawing you into a closer relationship with Jesus Christ?

3).

Control Group

Pre-test Answers

#1 Very strongly

#2 Very strongly when I'm cognoscente

#3 Very much

#4 A great help to me

#5 Very strongly

4).

Control Group

Post-test Answers

#1 Very strongly

#2 Very strongly

#3 Often quite strongly--not all experiences of Holy Communion have the same degree of depth

#4 It is a help--a renewal of vows in that relationship

#5 Very strongly in my spiritual life

5).

Test Group

Pre-test Answers

#1 Very strongly

#2 A tie that binds

#3 Yes

#4 Very strongly

#5 It has helped me to appreciate Christ's love more.

6).

Test Group

Post-test Answers

#1 Very strongly

#2 Very strong it reminds us God is always there waiting for us. He never leaves us or forsakes us.

#3 Yes--when I am surrendered to (His) guidance

#4 Very strongly. It involves me in a time of gratitude and recommitment.

#5 Very strongly. (His) power in the experience draws us closer.

1).

September 2, 1990

John Wesley's Interpretation of Holy Communion as Participation in the Context of his Interpretation of the Doctrine of Sanctification

2).

# COGNITIVE

To the best of your knowledge, how often should a Christian take Holy Communion for it to be beneficial to his or her spiritual growth?

3).

Control Group

Pre-test Answers

- #1 Not very often
- #2 There is no single prescription
- #3 I don't know
- #4 At least once a week
- #5 As often as a person needs it

4).

Control Group

Post-test Answers

- #1 Now that I have had several months to think about it probably pretty often would be the best
- #2 I can't answer for someone else
- #3 There is no single schedule that is universally acceptable or can be used as a rough guide--the individual variables are too numerous and too idiographic.
- #4 Once a week
- #5 It's up to the individual.

5).

Test Group

Pre-test Answers

- #1 Quite often
- #2 Whenever necessary
- #3 Pretty often
- #4 More often than we would think
- #5 Often

6).

Test Group

Pre-test Answers

- #1 Very often
- #2 Often enough to keep us reminded of His death and Resurrection.
- #3 Fairly often
- #4 Very often. The more often the more spiritual effect it can have
- #5 Very often--the more often the closer we get.

1).

September 2, 1990

John Wesley's Interpretation of Holy Communion as  
Participation in the Context of his Interpretation  
of the Doctrine of Sanctification

2).

AFFECTIVE

How strongly do you believe that taking Holy  
Communion has been spiritually beneficial to you?

3).

Control Group

Pre-test Answers

- #1 Very strongly
- #2 It has been a great help
- #3 I'm not sure
- #4 Very strongly, it is important in my spiritual  
life.
- #5 Quite a bit

4).

Control Group

Post-test Answers

- #1 I need to take it often. I find the experience  
comforting.
- #2 Quite helpful
- #3 Obviously quite varied--time, circumstance--all  
independent variables are varied which means more  
of a random rather than a static outcome.
- #4 Fairly strong in that it isn't that often
- #5 Very strongly

5).

Test Group

Pre-test Answers

- #1 Very strongly
- #2 Strongly affected
- #3 Very strongly. The more I take it the better I  
feel about my spiritual life.
- #4 Very strongly
- #5 Very strongly

6).

Test Group

Post-test Answers

#1 Very strongly

#2 Very strongly

#3 Very strongly

#4 Very strongly. It ranks alongside personal prayer time and Intense Bible Study

#5 Very strongly--the more often I come into his presence the closer we become.

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Sanctification

2).

COGNITIVE

To the best of your knowledge, how much will taking Holy Communion with a grateful and thankful heart help a Christian to grow spiritually?

3).

Control Group

Pre-test Answers

#1 Very much

#2 That's the way they should approach the Lord's table

#3 A lot

#4 It will help a lot because that is the way God would want us to approach (his) Communion table

#5 A great deal

4).

Control Group

Post-test Answers

#1 Very much

#2 Yes it will help

#3 If the conditions are right, quite a lot

#4 It will help tremendously--simply because a grateful and thankful heart is deeply pleasing to our Lord and He will bless us spiritually as a result.

#5 It will help a great deal because it sets the proper mood for the whole worship experience.

5).

Test Group

Pre-test Answers

#1 A great deal

#2 Only has as much as one if ready to receive

#3 Very helpful, especially when your struggling with personal problems

#4 Very much

#5 Very much because it will help us to be grateful first of all for what Jesus has done

6).

Test Group

Post-test Answers

#1 Very important

#2 There is something new God has in mind for us, when we are obedient and grateful to (Him).

#3 Very helpful

#4 Very much--Communion will cause a Christian to become more grateful and thankful

#5 Very much

1).

September 9, 1990

John Wesley's Interpretation of Holy Communion as Gratitude in the Context of his Interpretation of the Doctrine of Sanctification

2).

#### AFFECTIVE

How much has taking Holy Communion with a grateful and thankful heart helped you to grow spiritually?

3).

Control Group

Pre-test Answers

#1 Very much

#2 Quite a lot for me

#3 It depends on the conditions of the worship service.

#4 Very much

#5 It has been a very important part of the way I have taken the sacrament for years.

4).

Control Group

Post-test Answers

#1 Very much

#2 Very helpful

#3 It all depends on the conditions alluded to or cited above.

#4 I feel renewed and pleasing to the Lord each time I take Communion.

#5 Very beneficial

5).

Test Group

Pre-test Answers

#1 A great deal

#2 In such an attitude--I am greatly helped.

#3 Very much because it draws me closer to my Savior

#4 Very much

#5 Very much

6).

Test Group

Post-test Answers

#1 A great deal

#2 Very much

#3 Very helpful

#4 Very much. I have experienced many precious moments with Christ during Communion.

#5 Very much--caused me to become more aware of Christ's ongoing presence through the Holy Spirit and the Father's great love for (His) children



## **APPENDIX -- E**

### **COMPILATION OF RESPONSES (GRAPHS AND CHARTS) FROM THE CONTROL GROUP AND THE TEST GROUP**

**A PRE-TEST OF THE MULTIPLE CHOICE QUESTIONNAIRE  
A POST-TEST OF THE MULTIPLE CHOICE QUESTIONNAIRE  
A PRE-TEST OF THE INTERVIEW QUESTIONNAIRE  
A POST-TEST OF THE INTERVIEW QUESTIONNAIRE**

There were ten volunteers who participated in the pre-test and post-test of the multiple choice questionnaire: five were members of the Control Group and five were members of the Test Group (The Adult Study Series). Each member of the Control Group was asked to take the same evaluation instruments as each member of the Test Group in order to determine the effectiveness of this project. The pre-test was filled out before the Adult Study Series began and the post-test was filled out after the Adult Study Series was completed. The Control Group did not take the Adult Study Series and the Test Group did take the Adult Study Series. Listed in the tabulation are:

- 1). The Control Group -- A Shift in Perspective Tabulation
- 2). The Test Group -- A Shift in Perspective Tabulation
- 3). The Control Group -- Graphs of the Total Number of Shifts in Perspective by Each Volunteer
- 4). The Test Group -- Graphs of the Total Number of Shifts in Perspective by Each Volunteer

COMPILATION OF RESPONSES  
FROM THE CONTROL GROUP

A SHIFT IN PERSPECTIVE TABULATION  
FROM THE PRE-TEST ANSWERS TO THE POST-TEST ANSWERS

\*Please note: Movement toward a stronger answer will be indicated with a (+) before the number and movement toward a weaker answer will be indicated with a (-) before the number. Example: Movement from pretty strongly to very strongly would be indicated (+1) and movement from pretty strongly to not too strongly would be indicated (-1).

Date	Person	Type of Question	Indication of Change	Degree of change	Comments (if necessary)
7-8-90	#1	Cognitive	No	0	
.....	#2	.....	No	0	
.....	#3	.....	No	0	
.....	#4	.....	No	0	
.....	#5	.....	No	0	
7-8-90	#1	Affective	No	0	
.....	#2	.....	No	0	
.....	#3	.....	No	0	
.....	#4	.....	No	0	
.....	#5	.....	No	0	
7-8-90	#1	Cognitive	No	0	
.....	#2	.....	No	0	
.....	#3	.....	No	0	
.....	#4	.....	Yes	+1	
There was no reason given for the changed answer.					
.....	#5	.....	Yes	+1	
There was no reason given for the changed answer.					
7-8-90	#1	Affective	Yes	+1	
There was no reason given for the changed answer.					
.....	#2	.....	No	0	
.....	#3	.....	No	0	
.....	#4	.....	No	+1	
Person indicated on the post-test interview questionnaire that good works will be a determining factor on God allowing him or her into heaven.					

..... #5	.....	No	0
7-15-90 #1	Cognitive	No	0
..... #2	.....	Yes	+1
There was no reason given for the changed answer.			
..... #3	.....	No	0
..... #4	.....	No	0
..... #5	.....	Yes	+1
There was no reason given for the changed answer.			
7-15-90 #1	Affective	No	0
..... #2	.....	No	0
..... #3	.....	No	0
..... #4	.....	No	0
..... #5	.....	Yes	+1
There was no reason given for the changed answer.			
7-22-90 #1	Cognitive	No	0
..... #2	.....	No	0
..... #3	.....	No	0
..... #4	.....	No	0
..... #5	.....	No	0
7-22-90 #1	Affective	No	0
..... #2	.....	No	0
..... #3	.....	No	0
..... #4	.....	No	0
..... #5	.....	No	0
7-29-90 #1	Cognitive	No	0
..... #2	.....	No	0
..... #3	.....	No	0
..... #4	.....	No	0
..... #5	.....	No	0
7-29-90 #1	Affective	No	0
..... #2	.....	No	0
..... #3	.....	No	0
..... #4	.....	No	0
..... #5	.....	No	0
8-5-90 #1	Cognitive	No	0
..... #2	.....	No	0
..... #3	.....	No	0
..... #4	.....	Yes	+1
There was no reason given for the changed answer.			

..... #5 ..... Yes -1  
 Interview questionnaires did not indicate any significant change in the person's reasoning.

8-5-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-12-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-12-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	Yes	-1

Person indicated more uncertainty in his/her assurance of salvation on the post-test interview, but he/she did not elaborate.

8-12-90	#1	Cognitive	Yes	-1
There was no reason given for the changed answer.				
.....	#2	.....	Yes	-1
There was no reason given for the changed answer.				
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	Yes	+1
There was no reason given for the changed answer.				

8-12-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-19-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-19-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-26-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-26-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

9-2-90	#1	Cognitive	Yes	+1
--------	----	-----------	-----	----

The person's answers shifted from "quite often" to "very often" on the multiple-choice questionnaire but he or she did not elaborate on the change.

.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	Yes	+1

The person indicated on the pre-test interview questionnaire that a person need take Communion only as often as he/she needs it for it to be beneficial to his/her spiritual life. However, on the post-test interview his/her answer was "once a week" without any further explanation.

9-2-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	Yes	+1

The person indicated on the post-test interview questionnaire a stronger personal conviction that Holy Communion has been beneficial to his/her spiritual growth.

9-9-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0

.....	#4	.....	No	0
.....	#5	.....	No	0
9-9-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

COMPILATION OF RESPONSES  
FROM THE TEST GROUP

A SHIFT IN PERSPECTIVE TABULATION  
FROM THE PRE-TEST ANSWERS TO THE POST-TEST ANSWERS

\*Please note: Movement toward a stronger answer will be indicated with a (+) before the number and movement toward a weaker answer will be indicated with a (-) before the number. Example: Movement from pretty strongly to very strongly would be indicated (+1) and movement from pretty strongly to not too strongly would be indicated (-1).

Date	Person	Type of Question	Indication of Change	Degree of Change	Comments (if Necessary)
7-8-90	#1	Cognitive	No	0	
.....	#2	.....	No	0	
.....	#3	.....	No	0	
.....	#4	.....	No	0	
.....	#5	.....	No	0	
7-8-90	#1	Affective	Yes	+1	
The person did not elaborate on the changed answer.					
.....	#2	.....	No	0	
.....	#3	.....	No	0	
.....	#4	.....	No	0	
.....	#5	.....	No	0	
7-8-90	#1	Cognitive	No	0	
.....	#2	.....	No	0	
.....	#3	.....	No	0	
.....	#4	.....	No	0	
.....	#5	.....	No	0	

7-8-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

7-15-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	Yes	+1

The person did not give a reason for the change in his/her answer.

7-15-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

7-22-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

7-22-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

7-29-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	Yes	+1

There was no reason was indicated for the changed answer.

7-29-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-5-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-5-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-12-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-12-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-12-90	#1	Cognitive	Yes	+1
---------	----	-----------	-----	----

The post-test interview answer and the post-test multiple choice answer do not seem to be in harmony with each other.

.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-12-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-19-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0



8-19-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-26-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

8-26-90	#1	Affective	Yes	0
The interview questionnaires did not indicate any reasoning for the change in answers.				
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

9-2-90	#1	Cognitive	Yes	+1
There was no reason given for the change in answers.				
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

9-2-90	#1	Affective	Yes	+1
There was no reason given for the change in answers.				
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0






9-9-90	#1	Cognitive	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

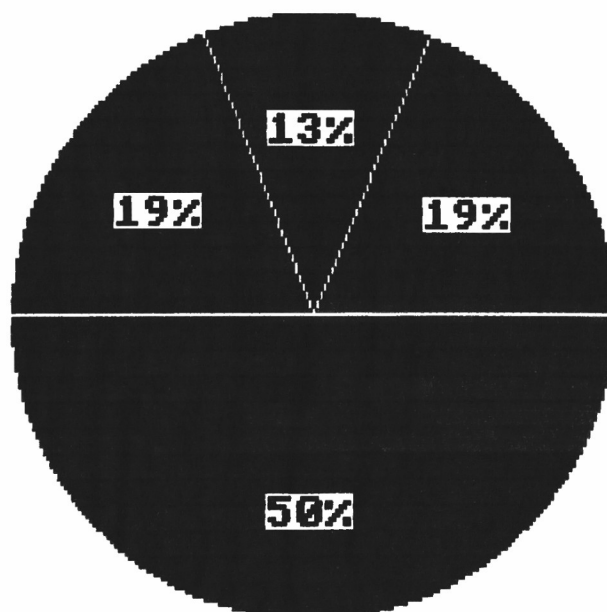
9-9-90	#1	Affective	No	0
.....	#2	.....	No	0
.....	#3	.....	No	0
.....	#4	.....	No	0
.....	#5	.....	No	0

COMPILATION OF RESPONSES  
FROM THE CONTROL GROUP

GRAPHS OF THE TOTAL NUMBER OF SHIFTS  
IN PERSPECTIVE BY EACH VOLUNTEER

CONTROL GROUP

#1		3.0
#2		2.0
#3		0.0
#4		3.0
#5		8.0

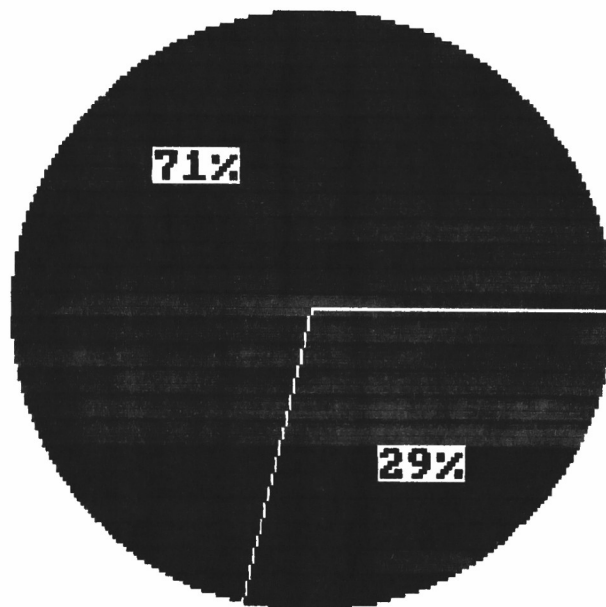


COMPILATION OF RESPONSES  
FROM THE TEST GROUP

GRAPH OF THE TOTAL NUMBER OF SHIFTS  
IN PERSPECTIVE BY EACH VOLUNTEER

**TEST GROUP**

#1	■	5.0
#2	■	0.0
#3	■	0.0
#4	■	0.0
#5	■	2.0



**APPENDIX -- F**

**AN INTERVIEW WITH DR. OLE E. BORGEN  
UNITED METHODIST BISHOP  
AUTHOR OF JOHN WESLEY ON THE SACRAMENTS**

**SCHOLAR IN RESIDENCE  
ASBURY THEOLOGICAL SEMINARY  
WILMORE, KENTUCKY**

**9:15 AM  
MAY 8, 1991**

**QUESTION #1 BISHOP BORGEN, WHAT PROMPTED YOU TO  
WRITE JOHN WESLEY ON THE SACRAMENTS?**

**ANSWER #1 I grew up among a small minority of  
Methodists in a country that had a Lutheran state  
religion. When I began to think about doing  
doctoral study, I leaned more and more to finding  
out what Wesley was all about--trying to make that  
as a part of finding my own identity as a Methodist  
(or at least having it clarified). The dean of  
Duke Divinity School suggested this and the more I  
thought about it the more I got excited about it.  
I then proceeded to study in this area.**

QUESTION #2 WHAT IS YOUR UNDERSTANDING OF JOHN WESLEY'S THEOLOGY OF ORDO SALUTIS (order of salvation)?

ANSWER #2 Generally speaking, Wesley was considered part of the common Anglican theological mainstream. He believed in God; he believed in the church in the same way and so forth. For him, theology expresses itself basically in Christology and that again ventured into sociology. To him, there was a vast difference between speculative divinity and practical divinity. A theology that was not applicable to the practical life had limited use at least for him, although he engaged in it on occasion when he had to defend the faith. ...he focused his theology on the way of salvation. That was a thought through a systematic understanding of the way God worked to redeem humankind.

The atonement played a tremendous importance and everything that happens is based on that, in terms of salvation that is. He had a high and very understood doctrine of the Holy Spirit. Everything

that happens in terms of redemption of human beings is through the action of the Holy Spirit. It is an agent of Christ and has power.

Secondly, there was the goal of being perfected in love or having the image of Christ restored. When Wesley talked about full salvation he didn't only mean being born again or justified or conversion, but to be perfected in love. Full salvation was not having been forgiven...it was not the beginning of sanctification rather the completion of it which coming into faith was actually the first step of a continual process.

He believed very strongly in two instantaneous events namely: justification (new birth) and Christian perfection (full sanctification). Both were instantaneous not to exclude the process of sanctification rather to supplement it as a part of the total picture of how we could be changed gradually and subtly according to the will of God.

QUESTION #3 WHAT IS WESLEY'S INTERPRETATION OF THE  
NATURE OF THE SACRAMENTS?

ANSWER #3 As far as I understand it, according to Wesley, sacraments do not belong on the pedestal as something separate from his understanding of the way of his salvation. It was basically something that functions within. His view of the sacraments was functional. They were nothing in themselves, but they were only something when they were put to use for two reasons: God ordained them through Christ and secondly, God used them. He distinguished between a valid sacrament (one that is performed by Christ's command in Scripture by authorized persons) and efficacy (which is actually what God holds in his hands when the sacrament is going to be efficacious for the participants. Of course, that was always in the hands of God. God met people where he had promised to meet them in the ordinances and in various ways. God could also, Wesley believed, could hold back his grace for various reasons, but if you waited for God in the ordinances he would sooner or later answer. So

basically, it is a functional understanding of the sacraments.

QUESTION #4 HOW DID WESLEY VIEW HOLY COMMUNION FUNCTIONING AS AN EFFECTIVE SIGN?

Answer #4 You have to remember he had basically, as did the Anglicans, accepted an Augustinian view of the sign and the thing signified. A sign is an outward thing which is connected with the thing it signifies but not identical with it. Therefore, it is more than just a symbol which does not have any connection; it just stands for something or it tells you something that it is agreed upon. It has a deeper connection which is what the Lord's Supper is. As a sign, it pointed toward the thing itself but is not the thing itself. A Sacrament is an outward sign of an inward grace. This is the traditional Anglican definition in the Catechism. As such it wasn't pointing toward that which was to be conveyed, referred to, or reminded of. It is very important to remember that the sacrament a sign is not the thing itself but not disconnected



either.

QUESTION #5    HOW DID WESLEY VIEW HOLY COMMUNION  
FUNCTIONING AS AN EFFECTIVE MEANS OF GRACE?

Answer #4    All means were effective when God used them. The reason God used them is that he ordained and it is for us to use the means not in order to earn merits so say in God's big book, but in order to receive what is conveyed through the means for the sacraments. To make an illustration, God is constantly pouring into the big pipe of grace all his mercies and all we need for our spiritual life, but we have to turn on the faucet as it were, in order not to earn credit but in order to receive what is conveyed, which is not meritorious to use the means but is beneficial and useful to receive what is conveyed. I think this is true for all the means of grace and also for the Lord's Supper, but again the agent that makes it happen is the Holy Spirit.

QUESTION #6    HOW DID WESLEY VIEW HOLY COMMUNION  
FUNCTIONING AS AN EFFECTIVE PLEDGE OF GLORY TO  
COME?

ANSWER #6    You have to remember that Wesley had a clear distinction between a pledge and an earnest. A pledge is something that is in place of something, symbolizing it like something of value to guarantee that you will receive a reward or the capital that you have been promised. An earnest is a foretaste. The sacrament is not a foretaste. It is a pledge of that which will come both in the present and in the future if you will use it. In that way, what is conveyed is the earnest. We receive part of heaven, of course that is logical because what we receive is the Holy Spirit within (Romans 8) that is part of heaven and eternity. It is eternity here and now. It is Wesley's view of the eternal now. In God's household, there is no distinction between time and eternity. God is present here in his eternal totality through the Holy Spirit. The Lord's Supper is a pledge and a promise --like a token-- just like a security which

promises you will pay or receive.

QUESTION #7 WHAT IS WESLEY'S UNDERSTANDING OF HOLY COMMUNION AS BOTH A CONVERTING AND A CONFIRMING ORDINANCE?

ANSWER #7 If you are a believer, it serves as a confirming ordinance. It serves as part of God's grace given to you which gives you the inner assurance that the Holy Spirit agrees with your spirit that you are a child of God. Although, you must remember that Wesley never used outward actions as in themselves giving assurance. He rejected that definitely in baptism. You were born again in baptism, but his question is are you born again now? Are you still spiritually alive? That is the crucial question at any one point because he believed that all grace at any stage of a person's life could be lost, but it was never necessary if you watched and prayed and always kept yourself spiritually strong through taking what God will give you. That is the confirming aspect. Your faith is strengthened; your sins may be forgiven

again even all those things you may not know about (sins of omission); and also the fellowship with Christ and all his people will be strengthened. Confirming should not be understood in giving assurance in and of itself. It is in the witness that matters.

Converting ordinance means quite simply that God uses means as he does with all means for the purpose he wants and according to the need of the worshipper. He gives me what I need when I ask for it and seek him. So it is there. He built that on the general view of what a means were conveying grace according to our various needs and experience. It is very interesting, you will find in my book what I call an epitaph written by Charles about his mother where he talks about after a dark night of seventy years she found living faith in the Lord's Supper. He says one example is enough to prove the case. You can receive God's saving, forgiving, and justifying grace through any means and that includes the Lord's Supper for Wesley.

QUESTION #8 WHAT ARE THE POINTS OF AGREEMENT AND DISAGREEMENT BETWEEN WESLEY AND THE REFORMERS CONCERNING HOLY COMMUNION?

ANSWER #8 There are, of course, various aspects. You had the view of transubstantiation which was clearly rejected directly by Wesley as was consubstantiation. He refused to use participation or receptional sacrament as any kind of assurance in itself. Secondly, there is the distinction between the way that Christ is present. He had no doctrine of ubiquity as Luther had. Wesley maintained that Christ was present in his totally through the Holy Spirit. The sharing of the human Christ and the other Christ had a different kind of connotation for Luther. As for Calvin, in some ways, Wesley was close to him in the understanding of the work of the Lord's Supper. I can't see too many differences there in terms of that particular sacrament. In totality there would be some differences.

It is very clear for Wesley it was an effective means of grace not an empty sign. I believe Calvin shared that view. Wesley may have emphasized it more in terms of the functional aspect than Calvin did, but by and large I see no real difference.

Definitely Wesley was not a Zwinglian, although I believe that Zwingli has been misinterpreted. Zwingli definitely had the presence of Christ in the circle, but the presence of Christ was the body of Christ as the congregation which is also, of course, biblical.

QUESTION #9 DO YOU FEEL THE UNITED METHODIST CHURCH NEEDS SACRAMENTAL REFORM? IF SO, WHAT NEEDS TO BE DONE?

ANSWER #9 In the last chapter of my book, I am pleading for our church to come closer to Wesley in terms of the sacraments. My prayers have been more than heard. Now we are going full speed into the development of new rituals into the other ditch of liturgical formalism from being almost non-

liturgical in all practical purposes. Do we need sacramental reform? The course, in my opinion, is not to be more sacramental or liturgical, but to have a balance between liturgy and living sacraments. We need an equal emphasis on the dynamic of the inward spiritual life and the work of the Holy Spirit. We are in, I think now, a cycle. It brings us back from one extreme to another extreme. I do not think that is beneficial for the church.

There is always an interesting relationship between the Spirit and form. The form tends to squash the Spirit and the Spirit tends to burst the form. At the same time, form is necessary for spiritual life not to become chaotic. The spiritual dynamic is necessary so that the form will not become empty shells. We need to live in the basic tension between the two. ...We are changing our church from being a professing church to becoming a formal church. Salvation is changed from actual to formal.

QUESTION #10    WHAT ARE YOUR CURRENT SCHOLARLY INTERESTS?

ANSWER #10    I have been actively engaged in the work of the new Book of Worship and the Baptism Study. I've been interested in how our church does theology and doesn't do it. I have been interested in spiritual formation and spiritual growth. I have also been interested in the history of our church, especially the early history. Wesley, Bonhoeffer, and Kierkegaard are expressing essentially the same thing in three different centuries and that makes it very interesting for me.







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